

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., July 15, 1937

NEW SERIES  
VOLUME XXXIX. No. 28

## Who's Who and What's What

The July 8 issue of The Baptist Courier was a "doctrinal, denominational and associational number." There were 48 pages and the material in it was worthy of the best traditions of South Carolina Baptists.

Mr. C. M. Managan, a prominent layman of Lake Charles, La., has become permanent financial secretary for Louisiana (Baptist) College, after serving temporarily in this office to pay off the indebtedness.

Alabama Temperance Alliance had a great rally in Birmingham June 22. The temperance forces in Alabama propose to meet the challenge of the wets and to put the state back in the dry column.

We plan to assist Pastor Roy Brigrance of Taylorsville and his church in a revival meeting July 11-16 inclusive. On July 18 we plan to begin a meeting with Pastor N. H. Roberts and his church near Winona. We will appreciate the prayers of our friends during these days.—G. C. Hodge.

The young people of the First Baptist Church, Biloxi, recently sponsored a young people's revival with Rev. Hugh Brimm preaching and Rev. Carl Bates leading the singing. Both of these men are seniors in Mississippi College, and rendered most excellent service. This was the first young people's revival held in our church, but it will evidently not be the last one. When we announced the day on which the services would have to close in order for the visiting ministers to meet another engagement previously made, our young people insisted on inviting another to come and to continue the meeting at least another week. When we found this to be impracticable they immediately asked if they could have another revival in August. Every phase of our church life was helped by the revival, and several united with the church. Among the twelve that were baptized last Sunday was our daughter, Alma Simmons Hodge. (I have now baptized every member of my family.) We plan to baptize others next Sunday.—G. C. Hodge.

In a number of our Baptist papers recently have been references to the coming of Dr. Otto Whittington to Mississippi to complete the raising of the endowment of Mississippi Woman's College. But in nearly every instance the name of the college is given incorrectly. It is not "Mississippi State College for Women." That is a state college at Columbus; but Mississippi Woman's College is a Baptist college at Hattiesburg. About the endowment campaign President W. E. Holcomb writes: "You will be interested to know that prospects for the endowment campaign and our 1937-1938 session are indeed encouraging. Dr. Whittington has secured associational directors in approximately half the associations in the state already and has definitely arranged for 11 of the 15 district meetings that are contemplated. These district meetings will begin at Gulfport on July 12 and continue in rapid fire order for three weeks. It is now the plan that Dr. Whittington as general director of the campaign and I as president of the college will join other brethren being selected from over the state on the program of these one day meetings."

The highest commendation one can have is the condemnation of the devil's group.

Finley W. Tinnin, Jr., preached his first sermon recently at First Church, Shreveport.

Dr. Jno. W. Inzer preached and W. L. Cooper led the singing in a meeting at Enterprise, Ala.

Mrs. Lillie Kinsolving of Sayre, Okla., recently gave \$10,000 to the Foreign Mission Board, the interest to be used perpetually for the support of a missionary.

Mrs. W. Eugene Saltee, for 30 years missionary in interior China is spending the summer with relatives in Dallas and Waco, expecting to return to China in September.

If you haven't read "Tepee Trails" by G. Lee Philips, missionary to the Indians, send 35c to the Baptist Book Store and get it. You will not need urging to read it.

Two things are making criminals today more than ever: the movies and vicious literature. But it isn't enough to condemn bad literature, you must have good literature in the home, or the demon cast out will come back eight-fold.

A bad tree cannot produce good fruit. The vast majority of movie stars are living in adultery, according to the teaching of the Bible. How can you expect anything but immoral results from any performance in which they are engaged.

Dr. L. L. Gwaltney, editor of the Alabama Baptist, has written two books and has two more in the making. One, "The Signs of The Times," he hopes to have out by the first of August; and the other, "Thirty Years Among The Baptists," is due in 1940.

Rev. Virgil M. Hailey has been pastor at First Church, Luling, Texas, for 6 months, in which time 83 have been added to the church, 42 by baptism. A total of \$4,338.59 has been given to all objects. The Sunday school has averaged 319 in attendance.

The Baptist Message of last week gives a picture of Mr. A. Willis at the age of 100. His father, a pioneer Baptist preacher in Louisiana, before the country was a part of the United States, lived to be 104. He was a soldier of the American Revolution. The son lives near Leesville, La. There are several descendants who are Baptist preachers.

Dr. J. B. Cranfill always writes interestingly and vigorously. And his new book, "From Memory," is no exception. He was a witness of and participant in much of the history which Texas Baptists have made. He has been associated with some of the best and greatest. It is biographical in large measure, and that is what makes the most interesting reading. It is sure to have a wide reading. You can get it from the Baptist Book Store for \$1.50.

He spoke with authority. Jesus taught as one having authority. There are two reasons for this. One is he knew what he was talking about. The other is that he had a right to direct those to whom he spoke. He had authority by reason of his knowledge of the truth; and he had it because he is Lord and men are his creatures and subjects. He is called the "beginning of the creation of God"; that is creation had its origin in him. "By him were all things made and without him was not anything made." Certainly the one who made all things, knows all about them. And equally as sure, he has the right to direct and control them. What a joy it is that we can commit ourselves to him "as unto a faithful creator."

Seventy-five were added to the church at Middlesboro, Ky., where Evangelist Arthur Fox assisted Pastor S. E. Tull.

Mississippi College closed last Saturday the first term of summer school, and on Monday opened the second semester of six weeks.

Crystal Springs church was planning to raise last Sunday \$4,000 to pay off the debt on the church building and repair the parsonage. Good success to you.

Dr. W. E. Gwatkin of Missouri died recently after a fruitful ministry of many years. He was a brother of Dr. J. E. Gwatkin of the Baptist Bible Institute.

Rev. E. M. Causey of Zwolle, La., helped Pastor P. B. Green in a good meeting last week at Macedonia church in Lincoln County. They had great congregations.

Otis J. Thompson resigns as educational director of West Monroe Church in Louisiana, and will give his full time to gospel singing for which he is well fitted.

Dr. Jno. L. Slaughter says in the Religious Herald: "We are ahead in our preaching on the social implications of the Gospel, but we are miles back in our practicing the social security which it demands."

Mr. J. D. Henderson of Bagdad church in Florida recently gave \$2,000 to missions, half of it to go to Foreign Missions and half to the Cooperative Program. Thank the Lord for the women, but let's not let them do all the giving.

It is said that there are fifty per cent more illiterates in the United States than there are college graduates. We are not boasting—just confessing, as the girl told the priest when he asked her how many times the young man had kissed her.

Our subscribers could save us a good deal of money if they would notify us when post office addresses are being changed. When the post office informs us it costs us two cents in every case. Already the subscriber is getting the paper for less than cost.

Cardova, Tenn.: I have resigned my pastorate here where I have been the last two years, to accept a field in St. Louis, Mo., Tabernacle Baptist Church. It is estimated that from twelve to fifteen thousand people live within fifteen blocks of this church. I take up my work the latter part of this month.—Fred W. Varner.

Hyman Appleman, now a successful evangelist, was born a Jew. Early in life he fought the Christian religion. Some one told him he ought to read the New Testament before talking so much against it. He did read it and was converted. "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of sword and spirit, and quick to discern the thoughts and intents of the heart," Heb. 4:12.

CHILDREN IN COURT, by Judge Malcolm Hatfield. The price of a half fare bus ticket proved the means of landing a thirteen year old girl in the juvenile court today. Twenty-four hours before her apprehension by juvenile authorities for stealing from a ten cent store, this child had heard her mother tell a bus driver that she was eleven years of age. While the mother saved a small amount of money by misrepresenting her daughter's actual age, this proved to be the most expensive ticket she ever purchased for an example of dishonesty was set which the child was not slow in adopting.



# EDITORIALS

## CHURCH UNION DESTRUCTIVE OF LIBERTY No. 6

Our sixth reason for opposing church union is that to bring all organizations of Christian people into one great body is to destroy Christian Liberty. We believe that anybody will see this and acknowledge it if he takes time to study it through.

To some this would not be an insurmountable difficulty. There are varying estimates among Christians as to the value of liberty. There are some who believe that union is much more valuable than liberty, and who are perfectly willing to sacrifice liberty to unity. The Baptist conception of liberty is not the same as that of the Catholic. A Baptist believes that every man is at liberty and ought to be to do what he thinks is right. A Catholic believes that every man should have liberty to do what the church tells him is right. One is subject to none but God only. The other is subject to the ecclesiastical regime. To a Baptist there is nobody between the soul and God but Jesus Christ alone. To the Catholic there is no access to God except through one who represents the church.

A Baptist does not believe that liberty is the greatest boon that an individual soul can have, but he does believe that no great good is possible to man, to the human soul without liberty. Righteousness, truth, holiness and love are greater than liberty, but these cannot exist where liberty does not exist. A man cannot be moral without the liberty of choice, the freedom of his will. He cannot do a righteous act if he has no power of choice, if it is done under compulsion. A babe is not baptized when somebody dips him under the water, or puts the water on him. No act is a Christian act that is not personal and voluntary. Liberty is a necessity to becoming a Christian or living a Christian life. When liberty of the soul ceases Christianity perishes. When you destroy liberty you destroy Christianity. When liberty is put under duress there is no Christian church.

Now union of churches would restrain liberty in some measure inevitably. And the more perfect or complete the union, the more destructive it is to liberty. This is so manifest as to be practically axiomatic. Any sort of union is a restraint on liberty. Family life puts restraint on personal liberty. Any social organization or institution restrains personal freedom. Contact with others puts some restraint on all. Shall we therefore have no society, no church, no government, no civilization, no state, no contracts or dealings with others? Certainly no one advocates this. Restraints may be necessary and wholesome. Where then shall we set the limit. How much and how shall our liberty be restrained? The answer is let the restraint end where conscience begins. Whenever any union begins to affect or hinder the free exercise of conscience then liberty comes in and says, Thus far shalt thou come and no further.

Voluntary restraints may be put upon the exercise of liberty for the common good, where this restraint does not interfere with the ability and the right of every individual to think for himself, to speak for himself, to bear his own witness to the truth, to decide for himself and act for himself in every matter pertaining to conscience and to God.

The application of these principles to church union means that those who believe alike can get together and ought to get together, probably will get together. That is what has already happened in most cases. That is what has made denominations, or sects if that word suits you better. They did not split off from somebody else primarily. They simply got with those who believe and practice as they do. In this way they have and preserve their liberty of soul. To do otherwise is to destroy it. The constitution of the United States guarantees freedom of speech, freedom of assembly and the right to protest,

protestantism if you like. Whenever this liberty is abridged, or any group of men by any sort of constraint seek to prevent the exercise of this liberty they are violating elemental human rights and are denying one of the fundamentals of religion.

We are aware that many who advocate church union are conscious of no such purpose to destroy Christian liberty, but the inevitable result is to put religion into a strait-jacket. Why all this protest against preaching or teaching what are called minor doctrines, unimportant or non-essential things in religion. The whole purpose of it is to put a muzzle on those who have personal convictions and feel that they ought to express them. History is replete with instruction as to the destruction of liberty by forcing all Christian people into one organization. The man who doesn't know this hasn't read ecclesiastical history.

Whenever corporate unity is substituted for the unity of the spirit, or of the Spirit, freedom is suppressed. Many Christians of our generation are like the people of Israel who came to Samuel and insisted on having a king like the other nations. They tell you of the analogy of big business and industry and politics, and that we need a compact organization, to meet the great problems and difficulties of our day. They want a highly centralized organization and a king to go before us. "Give us a king." And God said to Samuel, "They have rejected me." "Protest unto them and show them the manner of the king that shall reign over them. He will take your sons and will set them to ear his ground. He will take your daughters to be cooks. He will take your fields. And ye shall cry out because of your king and the Lord will not hear you." When the king comes in, liberty goes out. Centralization means regimentation. The lash of the superior takes the place of the lash of conscience.

### WHAT SHALL IT PROFIT?

Among the scriptures which have been commonly misinterpreted the one in the sixteenth chapter of Matthew stands out conspicuously, where Jesus says to Peter and apparently to the other apostles, "What shall it profit a man if he gain the whole world and lose his life?" The cause of the misinterpretation is of course a faulty translation which says, "If he lose his own soul," which is the rendering in the King James Version.

It is true that the word here translated soul or life may have either meaning and does sometimes mean soul in the New Testament, and sometimes means life. There is a possibility of confusion, for the Greek was rich in words with overlapping meaning just as is our English language. The meaning therefore must be determined by the connection in which the word occurs.

In the passage we are considering there is hardly room for doubt as to the meaning. Jesus was telling the disciples that he must go up to Jerusalem and be put to death. Peter protested against this and was willing to stand between Him and death. But Jesus replies that not only He is going to be crucified, but if the disciples mean to follow Him, they must be prepared for the same thing. He is talking about giving his life. And then Jesus justifies this statement by the general or universal proposition, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it." That is he has not thrown his life away, but has spent it for the highest purpose, the very purpose for which it was given.

And then he further justifies the above statement by saying, "What shall it profit a man if he shall gain the whole world and lose his life?" Of course the word here for life is the same word all the way through. He isn't talking about losing the soul, but about losing the life for His sake. If duty demands the giving up of life for the sake of Jesus we are not to turn back nor hesitate. It is an opportunity to devote a life to the highest aim that man ever con-

ceived. The inference is clear that a life not given to the Lord Jesus is lost or wasted. Whatever success one may have in life, according to the world's standards, if the life is not given to the Lord Jesus and spent in His service it is lost.

Doubtless many good sermons have been preached even when the preacher wholly missed the meaning of the text. And men have made vigorous use of the text who talked about gaining the world and losing the soul, but we still believe that a man ought to know what his text means, and he ought to preach it with the right interpretation and not make it mean what it was never intended to teach.

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### KINGDOM OF GOD VS. KINGDOM OF SATAN

In the twelfth chapter of Matthew and in the eleventh chapter of Luke there is recorded the charge of the Pharisees that Jesus was casting out demons by being in league with Beelzebub the prince of demons. This was on the same plane as the statement today by the hivelings of the liquor business that the preachers are in league with the bootleggers in their efforts to outlaw the sale of liquor. It seems strange that anybody should be witless enough to say a thing of this kind. But a good many things are said which nobody is expected to believe. They are merely said in desperation, when the enemies of righteousness are so hard pressed that they can think of nothing else to say. Men will sometimes use poison gas or dum-dum bullets, or resort to any weapons when they are being crowded to the wall and crushed. The Pharisees were in a frenzy of anger, born of envy. They saw the people slipping away from them and going in droves to the leadership of Jesus. They were ready to resort to any tactics to discredit Him. And so they said, "By the prince of demons casteth he out the demons."

This was the occasion of some remarks by Jesus that deserve to be preserved in our thinking and teaching. One thing is notable that Jesus did not answer in the same tone or spirit. He does not answer malice with malice. He was not concerned to defend himself, but with helping and saving them. Would that we too could always so answer the enemies of truth and righteousness. They struck out blindly at Him. He warned them against committing an unpardonable sin. Again, his answer was so obviously true that there was no ground left for disputing or questioning it. He said that sort of thing doesn't happen. It is contrary to reason and experience. A household does not deliberately set in to destroy itself. No, Satan does not cast out Satan. Nobody really believes he does.

But here are certain positive teachings which come out of this controversy or conversation. Jesus did not hesitate to say that there is such a thing as demon possession and demon control. He recognized it as a fact and proceeded in his ministry on that assumption. John says that the Son of God was manifested that he might destroy the works of the Devil. The Devil challenged Jesus at the beginning of his ministry by saying, "All these are mine." The Devil knew that his dominion was threatened and doomed when Jesus came into the world. Jesus facing the cross said, "Now is the judgment of this world; now is the prince of this world cast out, and I, if I be lifted up will draw all men unto myself." Paul said, "Our conflict is not against flesh and blood, but against principalities and powers, against spiritual hosts of wickedness in the heavenly places." There are two contending forces and one must give way. There is no room on earth for two antagonistic kingdoms. Ye cannot serve God and Mammon.

We are doomed to failure unless we recognize the reality of the presence and power of demoniac forces, of wicked spirits, of active opposition of the Devil and his spiritual aids. Men must be delivered out of the snare of the devil for they have been taken captive unto his will, 2 Tim. 2:26. They do not need simply a little propping up on their weak side; they

do not need simply direction; they need dominion of Satan.

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### PETER'S FIRST

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do not need simply to be set going in another direction; they need to be set free from the dominion of Satan.

And the only deliverance for them is to be transferred out of the kingdom of darkness into the kingdom of light; out of the dominion of demons to the sovereign control of the Lord Jesus Christ. Under the first there is eternal condemnation. Under the second there is everlasting deliverance. Anything short of this is only temporary relief ending in eternal destruction. Jesus said that unless the kingdom of God came into a man, the demon was sure to come back and that he would bring with him seven demons more evil than himself and the last state of the man would be worse than the first.

#### PETER'S FIRST CALL TO THE MINISTRY

We speak here of the first call, because there was a second call of which we shall probably speak later.

This call of Peter is spoken of by three of the gospel writers. But Luke gives it in more fulness and detail. Jesus had transferred his home from Nazareth to Capernaum. He had preached round about Galilee, specifically in Nazareth and Capernaum; had healed many of the people, including Peter's wife's mother; had preached to the people that day, using Peter's boat for a pulpit; and then had gone with Peter and Andrew out into the deeper water, and told them to let down their nets. When they did, they caught so many fish that they had to call for help to land them. It was then that Peter, overwhelmed by the sense of the majesty of Jesus fell down at His feet and said, "Depart from me, for I am a sinful man, O Lord." Then Jesus said, "Fear not; from henceforth thou shalt catch men." Or as Matthew and Mark express it, "Follow me, and I will make you to become fishers of men," thus including the others who were with him.

Whether or not the call to the ministry is like this in all details, this one is certainly worthy of careful study, and doubtless will find many correspondences in all others from that day to this.

For one thing, Jesus does his own selecting. His selections may seem strange to us and arbitrary, but he has good reasons for what he does; and though the people whom he chooses may seem to be unpromising, they turn out all right. This is due not so much to what is in them by nature, but what he imparts to them by grace. God often chooses the weak things to confound the mighty and the things that are not to bring to naught the things that are. "Not many mighty" are called, but he does not necessarily exclude those who have ability or show promise. There was in this man a certain rugged honesty, a spirit of daring, a rough independence, a physical and mental audacity that made men look at him twice when he passed.

Another thing we can't help noticing is that Jesus did not choose his ministers all from the same occupation or class. He needed a variety of preachers to meet the needs of different kinds of people. If we are to have preachers who are all things to all men, they do not all have to be cut according to the same pattern, nor out of the same kind of cloth.

Again it is worth noting that though his time was brief, Jesus was not in a big hurry to select his ministers, nor to send them out after they were selected. Paul tells Timothy not to lay hands suddenly on anybody to make him a preacher. And he says something about not taking a novice lest he be puffed up and fall into the snare of the devil. We heard of a young man to whom the church gave a license to preach as he came up out of the baptismal waters. It was well advertised, but he quit preaching almost as soon as his hair got dry. Of course Jesus knew Peter was going to preach the first time he saw him, and gave him a new name, but he didn't say anything to Peter about preaching at that time. The time wasn't right and Peter wasn't ripe. Fruit may be ruined by being pull-

ed too soon, and is always better when it is allowed to ripen on the tree, or on the vine.

While the growing period is gradual, there comes a time of crisis. There is a culminating experience in which everything changes. It was so with Peter. He had been closely associated with Jesus for sometime. He had heard him preach, had seen his miracles, had had him in his home, thoroughly believed in him, was fully committed to the fact that Jesus was sent of God. He had lived in the atmosphere of Jesus' life and had grown more and more to accept all that he said and did as the authoritative expression of the will of God. But it had never occurred to Peter to give up fishing for a living. At least there is no indication of it. He was still following this occupation and had allowed Jesus the use of his boat that he might use it as a pulpit. He was getting ready without knowing it.

But there came a time when all his experiences with Jesus reached a climax. It was when Jesus, having finished preaching to the people, told Peter to pull out with the boat into the deep and let down his net for a draught. Peter and Andrew had got their nets all fixed up to put away for the day. They had had no success in fishing all night. But he was willing to do anything that Jesus said, for he loved Him as a friend and teacher. And when they drew the net it was full of fish. Peter was overwhelmed. He knew that it was all because Jesus had directed it, and he had obeyed. This brought over him the crushing sense of his own sinfulness in the presence of one whom he recognized now as the Holy One of God. He fell at His feet and said, "Depart from me for I am a sinful man, O Lord." Some such experience as this much precede and be a part of any man's call to the service of God. The crisis may not always be so apparent, but it is always just as real. So it was with Isaiah, and in some degree all down the line.

Then Jesus speaks. He tells Peter that fishing is no longer his job. It was a good way to make a living, but there was henceforth something else for Peter to do: "Fear not, from henceforth thou shalt catch men." From fish to folks! That is lifting the eyes and the ideals. This change in men's way of thinking is the product of the gospel of Christ. It is not to be limited to preachers, but it must first of all get hold of preachers. That which becomes the end and aim of all work among others, must be the one supreme task of preachers, to catch men, to take them alive for the kingdom of God.

Our generation is just now rubbing its eyes and waking up to talk about men being of more concern than machinery. We are lifting human values above material values. We are beginning to learn that material values have no existence apart from human values. Our age is just beginning to be born again, to come out of the shell of matter into the realm of spirit. But don't think that our age has discovered something new. Long ago Jesus said "Follow me and I will make you to become fishers of men." Every time a man is called into the ministry a new advocate and agent for men as distinguished from things comes into the open.

But we must not content ourselves with philosophical phrases about the worth of men as distinguished from matter. Peter would have difficulty understanding the language of some today who write about spiritual values. But he had no difficulty in understanding Jesus. He knew what Jesus was doing. And he knew that Jesus meant for Peter to do what Jesus was doing: follow him, and do for men what Jesus himself had already begun to do. Here was a world full of men, as full as the sea is of fish. They were lost and confused. They were ignorant and suffering. They were sinful and unmindful of God. It was Peter's task to go after them, to get them safely into the kingdom of God. May the Lord bring us all back to our first task, the primary work of preachers and all the rest of us, to save men.

But it is not enough to get the right conception of the ministry. We must get the proper

preparation for it: "follow me and I will make you to become fishers of men." To be a follower is to be a disciple, a learner. It is to follow the Lord, to learn his message, to imbibe his spirit, to equip ourselves for his service. These disciples had to undergo a period of training. They had much to learn. Jesus did not send them out immediately. They could have done much harm. They were not ready. He spent much time in teaching and training them. There were certain kinds of work which he forbade them to do for a long period. "Go not into any way of the Gentiles, nor to the Samaritans." Raw recruits may be but blundering victims. They need to undergo discipline. If Peter and Andrew and James and John needed it, those who are called to the ministry today are just as much in need.

Out of 22 beer elections in Texas in the past year the dries won nineteen.

The church at Hazlehurst is this week engaged in a young people's revival.

Automobile fatalities on the fourth of July this year were twenty per cent above last year.

Rev. A. L. Dunstan, missionary in Brazil since 1901 passed away recently. The Baptist Standard pays him a worthy tribute.

Pastor W. C. Howard reports six additions at Water Valley last Sunday. He is in a meeting this week with Ebenezer church in Marion County.

Since Dr. Perry F. Webb became pastor of First Church, San Antonio, Texas, January 24, there have been 435 additions, of whom 144 were by baptism.

Rev. N. R. Stone has returned from Florida and is temporarily in Jackson at 1286 N. West Street. He plans to conduct Bible conferences and evangelistic campaigns.

One of our Baptist editors very properly protests against such expressions as so many "responses" or "decisions" in reporting the result of a meeting. Words ought to mean something and to be such as cannot be misunderstood.

The church at Independence, La., goes from half to full time and brother O. O. Haley moves on the field. He has previously lived at Tangipahoa, La., and preached for the church there half time. The conditions at Independence are improving.

Did you ever dream that you were eating a luscious, ripe peach? You had all the sensation of the actual eating except there was no taste in it. That's about what happens when you get an education that is not Christian education. Why not have Christian education when it is to be had at our Baptist schools?

Brother J. C. Sansing of Little Rock was recently licensed to preach by his church. He says that it would be a fine thing for all who take the Baptist Record, after reading it themselves to pass it on to others who do not. This is the way he became interested in it, and in all the work of the kingdom.

Dr. E. F. Wright gives up the pastorate of First Church, West Point, on Aug. 1. He has served here for twelve years and has proved most efficient in his own field and as a helper to every good cause in the denomination. He will spend August and September vacationing in New England, and then go to Florida for three or four months. During the fall and winter he will do some writing and then locate as the Lord directs. Blessings on him and all his.

For the month of June the Executive Committee of the Southern Baptist Convention reports a total of \$93,171.95 given to all southwide objects from all the states. Of this \$59,553.57 came through the Cooperative Program, \$13,913.89 through the Hundred Thousand Club for debts, and \$19,704.49 otherwise designated. Total for all southwide objects for six months was \$983,175.71. From Mississippi there was sent for southwide objects a total of \$2,976.36; of which \$1,452.09 was through the Cooperative Program, \$368.73 through the Hundred Thousand Club and \$1,155.54 designated.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

An additional tabulation of the statement given in last week's issue of the Baptist Record reveals the following:

1. 728 churches sent some contribution to the State Board office during the second quarter of this calendar year.
2. 493 churches sent contributions for the Cooperative Program. This is less than one-fifth of the churches of the State.
3. 483 churches sent special contributions.
4. 421 churches sent contributions for the Five Thousand Club.

This would be more discouraging were it not a fact of history that the Lord has always had to advance His work through small minorities.

### HOW ANSWER THESE QUESTIONS?

For the months of April, May and June there were 704 so-called missionary Baptist churches in Mississippi which sent no contributions to the State Board office.

How can these churches reconcile their failure with Paul's statement in First Corinthians 16:2, "Upon the first day of the week let every one of you lay by in store as God hath prospered him," and Christ's statement in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." How, too, can these churches satisfy their consciences in the light of Christ's question, "Why call ye me Lord, Lord, and do not the things which I say?"

There are some deductions to be made. One is that these churches are in large measure living for themselves. Another is that if they are not sending their contributions to the State Mission Board they are sending very little anywhere else. Another is if every pastor connected with these churches would contribute the minimum requirement in the Bible of one-tenth, then every one of these churches would be a contributing church.

If the 704 churches had given during this period for the work carried on by the State Convention Board \$10.00 each, the Board would have received \$7,040.00. Had each church given \$10.00 per month during the last quarter, the Board would have received \$21,120.00. The percentage allocated to Christian Education would have yielded \$5,280.00. This, with the bonds which the Board has on hand, would take up all of the past due bonds. The failure to pay the indebtedness of the denomination is not due to inability. It is due to indifference.

### PASTORS WANTED

The above statement may seem strange when one recalls the number of preachers who are wanting pastorates. The reader would be surprised to know how many inquiries come to the State Board office concerning preachers who are being considered. One of the leading churches in Mississippi has made inquiry through its pulpit committee concerning ten preachers who have been considered. The chairman of the pulpit committee of another church in Mississippi has inquired concerning eight preachers. An inquiry came from a splendid church in Kentucky desiring information concerning one of our pastors. Another came from Tennessee, and still another came from South Carolina. This last church has a membership of 2,200 members.

It might be interesting to know what these committees are asking. They want to know the age of the pastor; they want to know whether his wife is a good church worker; they want to know if the preacher is a good mixer; some want to know if he pays his debts; some want to know if he can preach.

When these inquiries come, this writer tries

to follow an adopted rule. First, he strives to be fair with the pastor who is being considered; secondly, he tries to be fair to the church which is considering the man, and thirdly to be fair to the cause which the preacher is supposed to represent.

It appears from the inquiries that churches are becoming more critical, or perhaps more careful. This is a good omen.

### JULY RECEIPTS

At this writing July receipts are running behind July of last year. There is no apparent justification for this. June receipts, however, were more than \$2,000.00 ahead of June of last year. At present we are approximately \$17,000.00 ahead of last year to date. Our receipts should far exceed the receipts for any year during the past seven. Financial conditions make the increase possible.

### TIME AND PLACE OF ASSOCIATIONAL MEETINGS

We are giving below list of associations with dates and places of associational meetings. If there are any changes in these dates, please notify the Baptist Convention Board office.

We are also giving a list of the associations from which we have received no minutes. If there were minutes printed, we shall appreciate it if someone will send a copy to the Convention Board office. If there were no minutes printed, please notify us as to the time and place of meeting so that someone can be present in the meeting to represent the Board.

#### Minutes Lacking:

Calhoun County  
Coldwater  
Columbus  
Franklin County  
Greene County  
Hinds-Warren  
Jones County  
Kosciusko  
Leflore County  
Lafayette County  
Lee County  
Liberty  
Lincoln County  
Mississippi  
Montgomery County  
Noxubee County  
Oktibbeha County  
Prentiss County  
Scott County  
Tippah County  
Yazoo County

Association	Date	Place of Meeting
Union Co.	April 13	Myrtle Baptist Church
Pontotoc Co.	April 15	Friendship Church
Benton Co.	Sept. 7	Hamilton Church
Grenada Co.	Sept. 7	Holcomb Church
Yalobusha Co.	Sept. 8-9, 9:30 a. m.	Cedar Grove, 4 miles N. E. of Coffeeville
Marshall County	Sept. 9	Spring Hill Church, Waterford, Miss.
Oktibbeha Co.	Sept. 16	Starkville Church
Sunflower Co.	Sept. 16	Inverness Church
Jasper Co.	Sept. 21	Fellowship Church, West Enterprise
Lebanon	Sept. 21-22	Big Level Church
Tate Co.	Sept. 23-24	Senatobia Church
Clarke Co.	Sept. 29	Harmony Church
Rankin Co.	Sept. 29, 9:00 a. m.	Clear Creek Church, Puckett, Miss.
Madison Co.	Sept. 28	New Hope Church, Madison
Lauderdale Co.	Sept. 29-30, 10:00 a. m.	Oak Grove Baptist Church
Marion Co.	Sept. 29-30	Oak Baptist Church
Zion	Sept. 29-30	Eupora Church
Bolivar Co.	Sept. 30	Morrison Chapel Church, Cleveland, Miss.
Choctaw Co.	Sept. 30-Oct. 1	Providence Ch.
Perry Co.	Sept. 30-Oct. 1	New Augusta Ch.
Kemper Co.	Oct. 1-2	Stonewall Church, 3 miles north of DeKalb
Clay Co.	Oct. 5	West Point Church
Carroll Co.	Oct. 5	Coila Church
Panola Co.	Oct. 5	Peach Creek Church, 8 miles

#### west of Sardis

Copiah Co.—Oct. 5-6—Sylvarena Church  
Tishomingo Co.—Oct. 5-6—Red Bud Church  
Monroe Co.—Oct. 6—Harmony Church  
Union—Oct. 6—Port Gibson Church  
Pike Co.—Oct. 6-7—Friendship Church  
Smith Co.—Oct. 6-7—Harmony Church  
Jackson Co.—Oct. 7, 9:00 a. m.—Escatawpa Ch.  
Tallahatchie Co.—Oct. 7—Sumner Church  
Covington Co.—Oct. 7—Sanford Church  
Winston Co.—Oct. 7, 10:00 a. m.—Liberty Church, 7 miles west of Noxapater  
Alcorn Co.—Oct. 7-8—Kossuth Church  
Chickasaw Co.—Oct. 7-8—Houston Church  
Gulf Coast—Oct. 7-8, Thursday evening and all day Friday—Grace Memorial Church  
Holmes Co.—Oct. 7-8—Bowling Green Church  
Lawrence Co.—Oct. 7-8—Monticello Church  
Neshoba Co.—Oct. 7-8—Mt. Sinai Church, 10 miles S. W. of Philadelphia  
Pearl River Co.—Oct. 7-8—Union Baptist Church, 8 miles east of Carriere  
Itawamba Co.—Oct. 8-9—New Harmony Church  
Deer Creek—Oct. 12—Straight Bayou Church  
Wayne Co.—Oct. 14—Bucatan Church  
Riverside—Oct. 14-15—Jonestown Church  
Leake Co.—Oct. 15-16—Midway Church  
Newton Co.—Oct. 19-20—Clarke-Venable Memo.  
Simpson Co.—Oct. 19-20—Pleasant Hill Church  
Walthall Co.—Oct. 21-22—Crystal Springs Ch.  
Jeff Davis—Oct. 22—Victory Church

### MISSISSIPPI BAPTIST ASSEMBLY

Woman's College, Hattiesburg, July 4-9  
By W. G. Mize, Supt., Baptist Orphanage

It has been my pleasure to attend the Mississippi Baptist Assembly for a number of years. I believe I can say without reservation that the 1937 Assembly was the best ever. The programs were splendid, Christian fellowship genuine, recreation wholesome. I do not know of any place that one may go and receive such benefits at so little cost as the Mississippi Baptist Assembly. Think of spending five days in such a wonderful place for the small amount of \$6.25 and if there are ten or more people from the same church or community the cost is only \$5.00. President Holcomb, Business Manager R. F. Bass and his good wife, Mrs. Pearl Edwards, dietitian, and others connected with the college did not leave undone one thing that would be helpful to those in attendance.

From the first service in Immanuel Baptist Church, Sunday evening, when Rev. Bryan Simmons spoke on the "Value of A Soul," to the last message Friday morning by Rev. C. Z. Holland on "The Church," the program was filled with many good things.

It would be impossible for me to give the entire program together with the workers, but I shall mention some of the visiting speakers. There were conferences in all phases of our church work, Sunday school, B. T. U. and W. M. U. Miss Collier, state worker of Tennessee, had charge of the Junior S. S. Conference. Mrs. Carter Wright, Southwide worker from Alabama, assisted with W. M. U. work. Dr. Wallace Bassett, pastor, Cliff Temple Baptist Church, Dallas, Texas, led the Pastors' Conference, and brought an inspirational message each evening. Dr. W. E. Denham, pastor, Euclid Baptist Church, St. Louis, Mo., conducted the Bible Hour each morning, speaking on 1st Thessalonians and also spoke each evening at the Sunset Service on Key Moments in the lives of Great Bible Characters. In addition to the conferences there was a sermon each day. Monday, Rev. J. W. Middleton, Clinton; Tuesday, Rev. E. H. Westmoreland, Leland; Wednesday, Mrs. Carter Wright, Alabama; Thursday, Rev. B. L. Davis, Brookhaven; Friday, Rev. C. Z. Holland, Jackson. These were splendid messages and nowhere could you have heard a finer group of speakers.

The attendance this year was not quite as large. Perhaps this was due to the spread of poliomyelitis in the state. I trust that every preacher and religious worker in our Baptist work will begin now to talk about the Assembly and have a representative group from every Bap-

ist church in the preacher who will have a group in his people in all work. He will also and I believe I state, if he people through try will be more indefinitely in his sett said, "Put and you have rea We owe a debt College and our S the Assembly pos thank them for of your girls and age to have this of course, render tables in the di that came into th them for their ibly were so that they will n send a group fr not respond to t from me to mak girls from your

Dot M. Nelson evening at Clin Pastor J. W. M

Rev. J. L. Boy at Newton as th dent. He was re from Vicksburg led in a reviva he fell asleep wh Two ribs were h jury to his chest to his work in

Dr. Austin K religious confer Edinburg, Scotla Dr. and Mrs. S Franks went t We take it the Baptist papers. from the Unite of 500 from all

News comes t Baptist Church Pastor C. E. We the Mississippi bring a sigh of organized in 1 having been le be discontinued where Baptist Of late years straits and at C. E. Welch, o hard to bring but it could n one hundred of members in the

Sunday the Cook and the burg when sev are Messrs. T ville Goodell, J Marsalis and F ready in office hands. Pastor deacons as to their soundness the qualificatio asked the chu fitness of the preached by th tion prayer. T good revival i the singing w Hermitage, Ar church, fifteen was much help singing and Brother Cook meeting with



tist church in the state present next year. Every preacher who will do this will find that he will have a group in his church at all times to lead his people in all phases of our denominational work. He will also have a group to stand by him; and I believe I can go further and make the statement, if he keeps in touch with the young people through such assemblies that his ministry will be more effective and he may remain indefinitely in his present pastorate, as Dr. Bassett said, "Put your hand on the head of a child and you have reached the heart of the parent." We owe a debt of gratitude to the Woman's College and our State Baptist forces for making the Assembly possible. Especially do I want to thank them for making it possible for eight of your girls and mine from the Baptist Orphanage to have this privilege and opportunity. They, of course, rendered service by waiting on the tables in the dining room, but the blessings that came into their own lives more than repaid them for their labors. The people at the Assembly were so sweet and gracious to them that they will never be forgotten. Plan now to send a group from your church and if you do not respond to this appeal, you will be hearing from me to make plans to send some boys and girls from your own Baptist Orphanage.

—BR—

Dot M. Nelson, Jr., preached morning and evening at Clinton Sunday in the absence of Pastor J. W. Middleton.

Rev. J. L. Boyd of Meridian is in the hospital at Newton as the result of an automobile accident. He was returning in his car to Meridian from Vicksburg on Saturday night where he had led in a revival meeting. It is supposed that he fell asleep while driving his car late at night. Two ribs were broken and he suffered some injury to his chest. We hope he may soon be back to his work in vigorous health.

Dr. Austin K. de Blois will report the two religious conferences in Oxford, England, and Edinburgh, Scotland, for the Watchman-Examiner. Dr. and Mrs. Sampey and Dr. and Mrs. J. D. Franks went to represent Southern Baptists. We take it they will report through Southern Baptist papers. In the first conference are 217 from the United States. In the second a total of 500 from all countries are entitled to seats.

News comes to us of the dissolution of Central Baptist Church in Memphis and the going of Pastor C. E. Welch to West Memphis, just across the Mississippi River in Arkansas. This must bring a sigh of regret to many, that a church organized in 1865 with a great history and having been led by great pastors, should now be discontinued. It was in a downtown section where Baptist churches do not seem to thrive. Of late years it has been in serious financial straits and at last had to be given up. Brother C. E. Welch, one of our Missisippians, labored hard to bring the church back to vigorous life, but it could not be done. We understand that one hundred of the members go with him to be members in the West Memphis church.

Sunday the editor was with Pastor J. M. Cook and the Bowmar Avenue Church in Vicksburg when seven deacons were ordained. They are Messrs. Tillman Whatley, Key Woods, Arville Goodell, J. W. Leese, E. G. Britain, W. E. Marsalis and Fitzhugh Cloud. Seven deacons already in office participated in the laying on of hands. Pastor Cook first examined the new deacons as to their Christian experience and their soundness in the faith. And after reading the qualifications of deacons prescribed by Paul, asked the church if it was satisfied with the fitness of these men selected. The sermon was preached by the editor, who also led the ordination prayer. The church has recently closed a good revival in which the pastor preached and the singing was led by Rev. W. J. Morris of Hermitage, Ark. There were 24 additions to the church, fifteen of them by baptism. The church was much helped by the preaching, and by the singing and Bible teaching by brother Morris. Brother Cook goes this week for a ten days' meeting with Pastor Morris at Hermitage.

# POINTS ABOUT COURSES AT BAPTIST BIBLE INSTITUTE

J. Wash Watts

—O—

## I. Specialization for Undergraduates in Christian Training Course

For the sake of prospective Christian workers who can spend one to three years only in training, and who wish to specialize during that time, the Baptist Bible Institute has undertaken to adapt its Christian Training Course. This follows the plans of standard colleges, which provide for specialization in junior and senior years. Provision is now made for the following majors:

1. Major in English Bible (emphasis on pastoral work).
2. Major in Religious Education (emphasis on Sunday School and B. T. U.)
3. Major in Missionary Education (emphasis on Missions and W. M. U.)
4. Major in Music.
5. Major in Church Secretaryship.

A diploma in Christian Training, for a two-year or are three-year course, is offered with all these majors, provided the student has a high school diploma. If the high school diploma is lacking, the student is required to pass a course in English and is awarded a certificate in Christian Training.

A degree of Bachelor of Christian Training is offered with the first four of these majors provided the student has had at least two years of college work. It requires two years' work at the Institute. Those receiving this degree may seek the degree of Master of Christian Training in one more year, provided they also have a B. A. degree, or its equivalent.

## II. Standard Seminary Work in Theological Course

The Theological Course has been gradually built in accord with the requirements of standard theological seminaries. This has been done in response to the needs of prospective pastors and teachers of Bible, with college training prepared, and desiring to pursue the best possible course.

The undergraduate part of this course provides a broad field of study in all phases of theological education, Greek and Hebrew included. However, its requirements are necessarily rigid with very few electives. It leaves specialization for graduate studies.

The degrees offered with the courses are as follows:

1. Bachelor of Theology  
This requires two years of seminary work in addition to two years of college work.
2. Master of Theology  
This requires three years of seminary work in addition to a B. A. or equivalent degree.
3. Doctor of Theology  
This requires at least five years of seminary work in addition to a B. A. or equivalent degree; a Th. M. or equivalent degree; and a working knowledge of Greek, Hebrew, Latin and one of the following modern languages, French, German, Spanish, Portuguese.

—BR—

Pastor N. H. Roberts preaches in the meeting at Kilmichael this week. The singing is led by Mr. Norman Nason.

We publish this week a list of the times and places of meeting of the district associations, so far as information is in hand. Read the list, and if your association is not included in the list, send a copy of the minutes or necessary information to Dr. Gunter. If there are any errors point them out.

Dr. J. G. Chastain writes a kind personal letter to brother Goodrich, our circulation manager, commending the splendid work he is doing. He says of the Record: "I became a subscriber the first year it was started, and have been a constant reader of it ever since, and I consider it better now than ever before. It has come to be recognized as standing at the very top of Baptist journalism in the South." Thanks, beloved.

# A NEW STEP IN THEOLOGICAL TRAINING

Professor E. O. Sellers, Baptist Bible Institute  
New Orleans

—O—

The faculty of the Baptist Bible Institute of New Orleans has taken what is admittedly an advanced step in making it a requirement that all of its students, theological included, shall take two full years of musical instruction. The first year they will have musical theory and the elements of conducting and song leadership. The second year they will have hymnology for the first and practical church music for the second semester. Of course those who wish to major in music will follow a more complete course of three years leading to a diploma or degree.

It has been a growing conviction in many quarters that no pastor is fully prepared for his task who does not have a working knowledge of church music. He ought not, perhaps, to do the actual leading, but he should know what is best and be able to counsel with and direct his musical forces to the end that the greatest advantage be taken of this important factor of church activity—that which helps all but when poorly executed is often a hindrance.

—BR—

## MISS. WOMAN'S COLLEGE ENDOWMENT

By Otto Whittington

—O—

We are greatly encouraged with the manifest interest in the Endowment Campaign for Mississippi Woman's College. Fifteen district meetings have been planned, which will cover the entire state. Five of them are being held this week at the following places: Gulfport, at the First Baptist Church, Monday, July 12th; Hattiesburg, at Main Street Baptist Church, Tuesday, July 13th; Meridian, at the First Baptist Church, Wednesday, July 14th; Louisville, at the First Baptist Church, Thursday, July 15th; and Starkville, at the First Baptist Church, Friday, July 16th. All meetings begin at 10:00 a. m.

Meetings have been arranged for the next week at Tupelo on the 19th, Oxford on the 20th, Clarksdale on the 21st, Greenville on the 22nd, and Greenwood on the 23rd; the following week at Jackson on the 26th, Natchez on the 27th, Brookhaven on the 28th, Raleigh on the 29th, and Leakesville on the 30th. County directors have accepted in thirty-five counties of the state. I want to thank the brethren for their splendid cooperation and for the promptness with which they are responding.

We are not asking for any funds or pledges now. We only ask that you think about it, read about it, and pray about it.

### 1. Think about it.

Think of Mississippi Woman's College as a Mississippi Baptist institution; of those who founded it; the sacrifices they made; of the present investment of money and life and what a calamity it would be to lose it.

### 2. Read about it.

Read the information sheets. Read the letters received about the campaign. Read what the papers have to say from time to time. Do this whether you expect to help or not.

### 3. Pray about it.

This is one way we can all help. Surely you will be willing to pray for us. We need God's help. He is wonderfully resourceful. Will you please pray every day for God to guide us in this campaign?

—BR—

Evangelist T. T. Martin has been in two good revivals recently at Beaumont and Madisonville, Texas.

Brother J. W. Middleton assisted Pastor J. B. Middleton in a good meeting at Eupora last week. He was with them in the meeting a year ago and they insisted on his coming again.

Brother N. H. Roberts writes of brother C. M. Day, the new pastor at Shaw: "May I commend to our fellowship brother C. M. Day of Shaw? He is an alumnus of the University of Mississippi and of the Southern Seminary. Has had pastoral experience in our state at Burksville and Bloomfield, Ky. He is a capable, efficient and powerful preacher."



## THE LORD'S UNLOVELY ONES

By Louis J. Bristow, Superintendent

Years ago there lived on Rutledge Avenue in Charleston, South Carolina, a family consisting of a bachelor brother and two maiden sisters. There had been other members of the household, but I never knew them. The three whom I knew were very earnest, active Christians, beloved and honored by all who knew them. Never did I hear one of them speak ill or even depreciatingly of any person, though they had some quaint expressions which gently conveyed a world of meaning. You know, one can see a large field through a small crack in the fence. One expression I recall was applied to certain folk of whom other people spoke harshly. But these good people of whom I write never spoke harshly of anyone. In referring to some church members who had been giving trouble, one of these good women spoke of them as being of "God's unlovely children."

Isn't that an apt phrase—"God's unlovely children." Haven't you known some of them? All of God's children are not lovely—that is, according to our standards. I am thinking now of two women, one of whom I could call lovely and the other unlovely. Others might classify them differently. They were patients in the Southern Baptist Hospital in New Orleans at the same time and on the same floor. The same nurses cared for both of them. One of them was deeply appreciative of all that was done for her and told the nurses so every day. She told the floor supervisor and the superintendent of the beautiful service and spoke of the gentle, ready spirit of the nurses. She was happy and pleased. The other woman was critical, unappreciative, complaining all the time. She seemed to be unhappy and actually said many ugly things about the nurses—the very same girls of whom the other woman spoke so highly. The girls said it was impossible to please the complaining woman and so easy to please the other.

"God's unlovely children." Probably there are not many of them.

New Orleans.

—BR—

The following is a list of the churches that gave \$100.00 a month or more to the Cooperative Program for the second quarter of 1937:

Church	Pastor	Amount
Greenwood, First—E. J. Caswell.....		\$1047.93
Meridian, First—H. C. Bass.....		925.78
Brookhaven—B. L. Davis.....		575.42
Hattiesburg, First.....		550.07
Laurel, First—L. G. Gates.....		535.44
Hattiesburg, Main—J. A. Barnhill.....		514.32
Leland—E. H. Westmoeland.....		505.03
McComb, First—J. W. Mayfield.....		491.59
Vicksburg, First—W. R. Rogers.....		457.36
Grenada, First—C. E. Patch.....		451.13
Columbus, First—J. D. Franks.....		438.89
Jackson, Calvary—H. M. King.....		370.83
Tupelo, Calvary—S. B. Cooper.....		367.86
Clinton—J. W. Middleton.....		367.82
Columbia—F. J. Horton.....		319.39
Corinth—T. W. Young.....		319.05
Blue Mountain, Lowrey Mem.—J. S. Riser.....		311.15
Forest—A. B. Wood.....		301.25
Picayune—R. K. Corder.....		300.00
	C. Z. H.	

—BR—

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." Jesus is never for lowering standards but for raising them. The religion of Jesus is not of the lassey faire kind. It is not simply a preserver of the status quo. It changes things and always for the better. The devil says, "Let us alone." The Lord says "move on; move up; move out." The timid soul says, "You are going to get yourself into trouble; you had better go slow." The righteous says, "Every plant which my heavenly Father did not plant shall be plucked up." The indolent man says, "Let well enough alone." The apostle says, "To this end was the Son of God manifested, that he might destroy the works of the devil." The fearful soul says, "Be careful." The Lord said, "Be very courageous."

## ONE PREACHER'S CALL

—O—

He came from the humbler walks of life  
And arduous toil had known,  
Where muscles grow hard in daily strife  
And the mettle of men is shown.

Out there in life's obscure by-ways,  
Far away from the din and noise  
Of the roar and rush of great highways,  
He had tasted of life's young joys.

In the cool of eve, the day's work done,  
Ere, weary, he sought repose,  
In the after glow of the setting sun,  
His soul in true worship rose.

Up to the Giver of all life's good  
In fervent prayer and praise,  
For life and health and daily food  
And all God's gracious ways.

'Twas thus, one eve, with his soul aglow,  
As he waited the coming night,  
While asking that God His way would show,  
That he saw the vision bright.

There burst upon his raptured view  
A scene from the lands afar,  
With their sin and need of a gospel true;  
In a night without a star.

Then sweet as the sound of silver bells,  
That ring at the vesper hour,  
There came that voice which duty tells,  
With the promise of needed power.

Then dreams and visions of other years  
Which had cheered his lonely way  
All passed and he, with happy tears,  
There fell on his face to pray.

All high ambitions and selfish pride  
He laid at the foot of the cross,  
And casting his earthly plans aside  
He counted them all but dross.

"Here Lord I give them all to Thee  
Who gave Thy dear self for me;  
From every earthly tie set free  
I'll be what you'll have me be."

The battle was fought, the victory won,  
He rose with a purpose new;  
With joy now greets each rising sun  
For he has great work to do.

—J. E. Gwatkin

B. B. I., New Orleans.

—BR—

The following is a list of churches that gave \$50.00 or more during the second quarter of 1937 to the Five Thousand Club:

Hattiesburg, Main .....	\$226.68
Clinton .....	149.80
Leland .....	129.00
McComb, First .....	126.00
Yazoo City .....	114.00
Blue Mountain, Lowrey Mem.....	110.00
West Point .....	93.85
Brookhaven .....	90.50
Laurel, First .....	85.25
Newton .....	84.00
Greenwood, First .....	80.50
Jackson, First .....	78.00
Kosciusko, First .....	78.00
Louisville .....	76.75
Lyon .....	74.00
Charleston .....	72.00
Hazlehurst .....	72.00
Lake .....	71.00
Grenada .....	65.50
Hattiesburg, First .....	62.00
Florence or Steen's Creek.....	54.00
Meridian, First .....	54.00
New Albark .....	54.00
Bay Springs .....	53.52
Duncan .....	53.00
Starkville .....	50.15

—C. Z. H.

## FOUND—THE REALLY "FORGOTTEN MAN"

By Georgia Robertson

—O—

How useless it is to repeat day after day that "recklessness and speed cause more automobile accidents and deaths than anything else," and then to continue the legalized sale of the very thing which—more than anything else—makes people drive recklessly and at high speed. The alcohol in a bottle of beer or in one or two cocktails not only makes one reckless, but also unconscious of his high speed, and the danger from it; while at the same time it increases by a split second the time it takes him to stop his car, during which it will travel several feet. Scientific tests prove this to be true, but the government wants the liquor revenue though it is soaking in blood and death!

Where is the justice in letting our people be maimed for life, doomed to racking pain, or killed outright because the government wants the liquor revenue for lavish spending, boondoggling, and partisan patronage for votes; and also for selfish persons to demand liquor as their right; also in letting liquor dealers thickly dot our cities, towns, villages, and even highways with drinking places, and allowing alcoholic beverages to be sold at all eating places, drug and grocery stores; and also in allowing advertising of liquor over the radio, the press, and on bill boards, and even mailing appeals to us personally, and thrusting them also under our doors to create new customers who do not now want alcoholic drinks, as well as to increase the drinking of those already addicted to it.

Where is the justice in taking about \$2,500,000.00 of the taxpayer's money to establish in the Virgin Islands a government distillery to flood the United States with "Government House Rum" to debauch and destroy our people for revenue?

Now we know this to be true. How much longer are we going to submit to this terrible killing, and also the moral degradation of young womanhood and manhood, and the mental, physical and also financial ruin of multitudes of our people through legalized liquor for revenue?

Protestants, Catholics and Jews all know God has not repealed the Sixth Commandment, "Thou shalt not kill." They also know repeal of the Eighteenth Amendment has caused, is causing, and will continue to cause thousands to be killed by automobile drivers who have taken only a small amount of alcoholic liquor, or those crossing the street after they themselves have been drinking. Alcohol mixed with gasoline has filled our streets with death cars!

Are not the voters in our country responsible for deaths resulting from the legalized sale of intoxicants? How much longer are we going to submit to being partners in this crime which is staining our souls also with the blood of our fellow-men?

—BR—

Pastor G. F. Winstead of Brooksville says, "Our people appreciated having the District B. T. U. Convention meet in our church June 23. It was a day of worship, information, inspiration and real fellowship." Of the vacation Bible school he writes: "Will you please say just a word in the Record about our D. V. B. S.—We ran for two weeks, June 7-18. It was unique in many respects: 1. We had the best group of workers it has ever been my experience to work with. 2. We had the best cooperation from the parents not only in sending the children but in helping to make it conducive for them to come. 3. We had the best cooperation from the church in that the deacons and others paid \$50.00 to run a bus to bring some thirty children in from the country who would not have been able to come at all. 4. The commencement was the best because it was planned for the benefit of the children and also with the idea of selling the idea to the public. The people are already urging us to have another one next year. Our enrollment was 106 and the general average was 75.3."

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CHARLES E.

## FROM OVER

Dr. Charles E. Foreign Mission pertinent paragraph Publication Soci The China Ba and conducted j them Baptist F representative c making a painst subject of religious study has come Baptist Publicat a native of Cant phy of Chicag Board of Trusts been elected E Anderson, miss has been electe E. S. Burket, m has been electe inspiring opport

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# Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE C. COLEMAN, Publicity Secretary

## FROM OVER THE SECRETARY'S DESK

Dr. Charles E. Maddry, Executive Secretary, Foreign Mission Board, shares the following pertinent paragraphs with Southern Baptists—**Publication Society Reorganized:**

The China Baptist Publication Society, owned and conducted jointly by the Northern and Southern Baptist Foreign Mission Boards and their representative committees in China have been making a painstaking survey of the whole subject of religious literature in China. Out of this study has come the new plans for the China Baptist Publication in China. Dr. John Y. Lee, a native of Canton, a graduate doctor of Philosophy of Chicago University, president of the Board of Trustees of Shanghai University, has been elected Executive Secretary. Dr. P. H. Anderson, missionary of the Southern Board, has been elected associate secretary, and Dr. E. S. Burket, missionary of the Northern Board, has been elected business manager. A great and inspiring opportunity opens before the Society.

## New Plan for China's Finances:

The Foreign Mission Board has for years been working toward the plan for the unification of all our missions in China under one financial management. For sometime now Dr. J. T. Williams has been treasurer of the Central, Interior and North China Missions. Last year Manchuria was organized into a separate mission with Dr. Williams as treasurer. With the beginning of 1938, the South China Mission will be brought under the same financial direction, and all matters pertaining to the work in South China will be handled from the Shanghai office by Treasurer Williams. This will make for greater efficiency in the handling of our budget in China. Missionary H. H. Snuggs, the present treasurer of the South China Mission is due to come home on furlough next year and will spend a year in a seminary in study, and will then go back to teach in the Graves Theological Seminary in Canton.

## Seminary for Mexicans:

The Mexican Baptist Theological Seminary, conducted last year as an experiment, by the Texas State Board, the Home Mission Board and the Foreign Mission Board, at San Antonio, will be continued for another year. The Foreign Mission Board will cooperate by furnishing six of our missionaries to Mexico and will also pay the expenses of the students that come from Old Mexico. The Woman's Missionary Union of Texas will contribute twelve hundred dollars toward the support of the Woman's Training School in connection with the Seminary at San Antonio. There were thirty-two students enrolled in the Seminary at San Antonio this past session. Twelve came from Old Mexico. It is believed that San Antonio will enroll at least fifty students this next session.

## Veteran Passes in Brazil:

A cable from Brazil brings the news of the homegoing of Missionary Albert D. Dunstan of Pelotas, state of Rio Grande de Sul, Southern Brazil. Brother Dunstan was appointed on June 28, 1900, and has spent nearly thirty-seven years in Brazil. He was a devoted, faithful missionary, and we record our loss with great sorrow. Mrs. Dunstan and Miss Pearl, his daughter, also a missionary, are left to carry on in Brazil. Miss Pearl Dunstan is now at home on furlough and Mrs. Dunstan is left alone in Brazil. Immediately, the question presses upon us: Who is to take his place and carry on the work in

that great field? May God raise up the man of his choice for this needy field.

## Yugoslavia Calls:

Plans for the reinforcement and enlargement of our work in the Balkan Kingdom of Yugoslavia are going forward. "Soon we hope to cut our way out of tedious delay of governmental red-tape and secure a site and go forward with the building of our chapel and missionary home in Belgrade, the capitol city. We are diligently searching for an outstanding couple for this important outpost in Paul's old Macedonia.

## When Russia Is Opened To Christ:

Bessarabia, the old Russian province now belonging to Rumania offers an unparalleled opportunity for constructive missionary service. The majority of the people are Russian and Greek Catholic. Our work in this province has grown in a marvelous way in fifteen years. We should send a missionary couple at an early date to reinforce the Craigheads. We are anxious to open a small Bible Training School at Kishnef on the Russian border. We could here train a large number of lay preachers and evangelists for work in Bessarabia. This Bible school could be a feeder to our Seminary in Bucarest, and when Russia is opened again for the preaching of the Gospel, we could be ready with a force of Russian evangelists and preachers, all ready and trained for the purpose of giving the Gospel to great and needy Russia.

## Training School in Hungary:

Miss Ruth Mahan, the directress of our new Training School for women in Budapest, Hungary, writes hopefully about plans for the opening of the school in September. This will be the consummation of a dream of many months and will mean a great step forward in the training of our young Baptist women of Hungary for service in our rapidly growing churches of Hungary.

## The Challenge of Rumania:

A recent letter from Dr. Everett Gill, our European representative, brings the good news that the Seminary at Bucharest recently graduated fifteen young preachers, and the Woman's Training School graduated thirteen young women. Baptist stock in spite of persecution is rising rapidly in Rumania. The Seminary and Training School property, once rather far out in the city, is now considered downtown property and has become very valuable with the rapid growth of Bucharest, the "Little Paris of the Balkans." It will be necessary for our Seminary and Training School to secure more space for enlargement. Taxes on our present property are very high and going higher all the time. We hope to secure a campus of eight or ten acres in the suburbs and sell the present property for a sufficient sum to rebuild the plant we need for our schools on the larger camps.

## Women Finance Jerusalem Building:

Missionary H. Leo Eddleman writes that a new school building, costing \$3,500 is being erected on our Baptist compound in Jerusalem. This will relieve the great congestion in the present school equipment. The new building is being erected out of funds given by the Women's Missionary Union of the South.

## Wedding Bells:

Missionary H. Leo Eddleman of Jerusalem will come home in July on a brief furlough. He

is to be married to Miss Sarah Fox of Tennessee. They will return to Jerusalem in September and on January 1st, will open the Board's new work in Tel Aviv, the all Jewish city of 130,000 inhabitants near Jaffa. We are hoping to secure property in this important center for our chapel and home for our missionaries.

## Reinforcement Needed:

We must reinforce our work in Palestine and Syria at the earliest possible moment. We need two married couples and a single woman for this work in the Near East. They must be outstanding young people, because they must master both Hebrew and Arabic, and none but our best should be sent.

## Young Missionary Succumbs:

With profound sorrow we record the death of Miss Frances Jones, missionary nurse at Lagos, Nigeria, West Africa. Miss Jones was appointed on April 12, 1936. A cable from Dr. George Green brings the distressing news that Miss Jones died from the effect of an attack of influenza and other complications. She was studying the language at Lagos and was soon to take up her work in our hospital at Ogbomosho, relieving Miss Kathleen Manley who is coming home on furlough.

Miss Frances Jones was the daughter of Dr. E. Pendleton Jones and a granddaughter of Dr. J. William Jones. She was a graduate nurse of Johns Hopkins and a young woman of great culture and charm. Thus dark Africa has claimed another precious missionary life. We now find ourselves in desperate need of a nurse for our hospital at Ogbomosho. Who will take the place made vacant by the homegoing of Frances Jones?

## Pray For This Young Missionary:

Miss Alberta Steward, missionary at Bahia, Brazil, has been ordered home for a serious operation. We commend her to the Lord of missions and ask all of our people to pray for the complete and speedy recovery of Miss Steward.

## Unto the Mountains:

Foreign Mission Week at Ridgecrest has grown to be a meeting of great importance and power. The indications now seem to justify the belief that a great crowd will come to Ridgecrest August 8-13 for Foreign Mission Week. About fifty foreign missionaries will be present and a splendid program has been arranged.

All friends of foreign missions are invited.

## New Recruits Needed:

As soon as the Foreign Mission Board can find missionary candidates properly qualified, recruits must be sent to the following countries: A man for the department of English in the University of Shanghai. He must have an M. A. or Ph. D. degree. A man for English in Seinan Gakuin, our college for men at Fukuoka, Japan. He must have his Master's degree at least. Two graduate nurses, who should be college graduates. A nurse must be sent at once to Nigeria to succeed Miss Frances Jones, deceased.

Two medical missionaries are desperately needed at once for China. Several couples for evangelism on various fields are needed. A young woman for kindergarten and good-will center work is needed for Mendoza, Argentina. We must send another teacher for proposed new seminary in China as soon as possible.

These are a new of our immediate needs—"Whom shall I send and who will go for us," said the Lord. (Isaiah 6:8).



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## Breezes from the Mountains—Ridgecrest Y. W. A. Camp

Another Southwide Y. W. A. Camp is history and what interesting reading, studying and reviewing it makes. Mississippi was 49 strong! Ten of our fine college Y. W. A.'s were spending the summer at Ridgecrest, working on the staff and also receiving all of the help possible from the conferences, classes, meetings, etc. The ten came from the First Church, Tupelo, to be with us for five of the ten days; the other 29 left Mississippi together, traveled together, lived together for the 10 days of camp as well as the five days en route. Really one of the greatest joys I have had was being with these fine Y. W. A.'s of ours. The towns represented on the Ridgecrest bus were: Bay Springs 1; Charleston, 2; Glen Allen; Indianola, 2; Jackson, 4; Madison 1; Meridian 6; Neshoba 1; Sardis 2; Shubuta 1; Shuqualak 1; Sunflower 3; Terry 1. Always the joy of the trip is seeing how the girls come home "ANOTHER WAY." Really we can't live together in the spirit of Ridgecrest for ten glorious days without being different girls. Those societies who invested in sending and helping to send these girls will certainly receive large and glowing dividends.

—Edwina Robinson.

### CLASSES AT RIDGECREST

Although every hour of the day and night at Ridgecrest was a blessing and an inspiration, I think that nothing was of more interest than the classes which met from 8:30 to 9:00 each morning. At that time, the beauty around us prepared us for the greater spiritual beauty which we found in the study of the people of the earth and our problems in furthering the work of God's Kingdom.

We were very fortunate in having with us as teachers prominent leaders of our Christian life of today. Miss Inabelle Coleman taught "A Survey of Foreign Missions"; Miss Mildred Cox brought us closer to the needs of Brazil with "Sharing With Neighbor America"; Miss Mary B. Ervin taught "Alcohol Education"; Miss Carrie U. Littlejohn led her class in a study of "Personal Service"; Miss Florence Lide in "The Day of Small Things in China"; Mrs. Una Roberts Lawrence with "Follow Me"; Miss Emma Leachman in "The Bible a Missionary Book", and Miss Rhoda Nunnally showed us what a great part drama can play in our churches.

The Y. W. A.'s from Mississippi tried to distribute themselves so that every class was attended, and the messages we received and ideals we formed shall never be forgotten.

C is for the care we have that we didn't know before;

L is for the love we bear; it's growing more and more.

A is for vast areas that do not know God's way;

S is for the service that we can do today.

S again for sacrifice; now you know some things we learned,

And you also know the reason why for all the world we yearn.

We shall try to give the message so that you, too, will be blessed;

And we all will join together to give the Lord our best.

—Nell Holmes, Indianola.

### VESPER

We sit beside the lake at dusk,  
Gathered all together

We speak and sing of Jesus  
Of his love that will not sever.

We speak of Jesus as a child  
And of the time that he  
Broke the bread and stood before  
The throngs at Galilee

What is Jesus Christ to you?  
He has been and ev'r shall be  
My guide and ideal through the years  
"The great I am," is He.

—Marion Walley, Hattiesburg.

Each morning, before we began the day's activities, girls and teachers and friends, gathered together in the out-of-doors, facing the rising sun, to worship God in songs and scripture.

Fed by the various state groups, these morning devotionals were centered around some definite theme verse or word, and poems, messages, and songs were given in keeping with this subject. All of us were certainly furnished with food for thought and a feeling of strength and security and peace to help us through our day and to carry away with us when we should leave that mountain top. Can anyone think of a more wonderful way to begin one's day?

—Jane Ellis, Jackson.

### VESPER AT Y. W. A., RIDGECREST

Can you think of anything more beautiful than vesper by the lake? Our theme for the nine vesper services at Ridgecrest during Y. W. A. camp this summer was "Foundation Words in Our Christian Experience."

As eleven hundred girls gathered by beautiful Lake Dew and the violinist played softly and sweetly, we meditated on these things. We sang "Day is Dying In the West" or "Holy, Holy, Holy." Then our dear Miss Juliette Mather, her own life a shining example to young womanhood of our Southland, stood before us, her vivacity bursting forth, inspiring us to greater service for our Master. "I wonder," she says, "what you do or do not do for the Christ you love? You cannot serve two masters."

At our Saturday vesper service Miss Kathleen Mallory told of Miss Millie Kelly, missionary to China, of Mrs. M. R. McClure, for so many years principal of Home Beautiful, and of Mrs. Carter Wright, each of whom had firm foundations, and each of whom reached far horizons.

On Sunday afternoon we had the World at Vespers. Misses Theresa Anderson, Cora Mae Marriott, and Dorothy Yokum, daughters of missionaries to China, and Miss Florence Lide, missionary in North China; Tanya, a dear Christian girl of Russia; Dr. and Mrs. Matsuta Hara of Japan and three Japanese girls; a representative of Palestine.... Miss Mildred Cox, missionary to Brazil; and Misses Katherine Sewell and Virginia Perez of Cuba brought us the message.

On Wednesday at vesper a short play and tableau "Because I Am Him" was presented. This play, showing the consecration of hearts and lives to Christ for His service, inspired each one of the audience to higher living.

On our last day at camp Miss Emma Leachman brought to us at vesper a most inspiring talk on Worship. "Worship," said this soldier of the Cross, "is God's Spirit in you answering to

that spirit in Him whereby we answer, 'Abba, Father.' It is deep calling to deep."

So closed our glorious days at Ridgecrest. But each of the eleven hundred girls who gathered by that lakeside each afternoon gained some thought or in some way was helped on the way of life. None could be the same after having been at vesper at Ridgecrest.

—Martha Dorroh, Meridian.

At Columbia, Tenn., Prof. E. O. Sellers preached and led the singing in a revival in which 28 were added to the church.

The Illinois Baptist tells of a union effort in a town of nearly 8,000 people in southern Illinois which was a comparative failure as usual. Five denominations united to have a daily vacation Bible school. There were fewer enrolled than in several schools sponsored by Baptists alone. It simply doesn't work.

Rev. Howard Spell is giving three weeks to the teaching of the Bible in the second semester of Mississippi College summer school, in place of Dr. Patterson who is away in revival meetings. Brother Spell taught some years ago in Mississippi College of which he is an alumnus. He is expecting to stand his examination in September for his doctor's degree in the Louisville Seminary, where he is majoring in Greek New Testament.

Monday's papers bring the first news from the Christian Council on Life and Work meeting this week and next at Oxford, England. There are said to be 85 religious communions represented from many countries. The Archbishop of Canterbury makes the keynote address Tuesday evening. Leading delegates said an attempt would be made "to form a world front of Christian churches to oppose the increasing menace of Fascist states and dictators to religious liberty."

The Watchman Examiner says the cost of the World War to the United States up to the signing of the peace treaty was twenty-six billions. Since then the costs have been 34 billions.

Alva Lincoln Smith, postgraduate student at the Louisville Seminary, becomes assistant pastor of National Memorial Church, Washington, D. C. He and his wife are graduates of Louisiana College.

It is said that "The Church Press" is a new interdenominational paper published in Birmingham, Ala. Wonder if this is not just another one of the many efforts to entice churches in urban communities to advertise in a paper that has got to exploit somebody.

PASTORAL CHANGES: J. L. Vipperman resigns Southside church, Spartanburg, S. C.; S. F. Dowis goes from Louisville, Ky., to Virginia Ave. Church, Atlanta; Morris Roe goes to Texola, Okla.; W. A. Boston from Oilton to Hobart, Okla.; W. E. B. Lockridge from Terrell, Texas, to First Church, Ruston, La.

The Watchman Examiner says: "The President of the United States sent a message to the recent World's W. C. T. C. Convention which is composed of 53 national organizations. It was a message on the peace question and did not even mention the liquor question. Well, probably the President would not feel at home in discussing the drink evil. It has grown to such proportions during his administration that every other evil has been multiplied."

The Baptist  
Published every  
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By R. L.

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Thursday, July 15, 1937

## The Baptist Record

Published every Thursday by the  
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P. I. LIPSEY, Editor  
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### EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

#### Coffeeville Meeting

On Tuesday evening, June 29th, the revival began with Coffeeville Baptist Church. Dr. L. Bracey Campbell, of Canton, came to us and did the preaching. He did it well, to the satisfaction of all. At the morning hours he gave an exposition of the book of Hebrews; at the evening hour he gave an evangelistic sermon. They were scholarly, scriptural and true to the truth as Baptists believe and interpret it. We are glad that Dr. Campbell came our way.

Congregations were good throughout the meeting. The 4th of July and a picnic blowout near by detracted a bit, but the Lord was with us. There were 16 additions to the church most of whom came by baptism. The real members of the church were loyal and true and attended whatever came or went. Good to have members who stay by the stuff.

Deacon L. D. Clements led the singing. Miss Elizabeth Williams was pianist and assisted otherwise. Both did their part well and helped much in the meeting. Taken as a whole it was one of the best meetings the church has had in some years. Pray for us that the revival will live on and not die with the closing of the meeting.

—o—

In the Western Recorder Rev. W. H. Sealy says: "Churches that plan program of do nothing usually reach their goal. A religion that costs nothing is worth exactly what it costs—nothing. While the people of God are at ease the forces of evil are at work. Cold family problems are never solved by hot arguments. Do you find fault with your church, your pastor, your neighbor—look in the mirror and you will probably see the reason for it. Deep sorrows are often the short steps to higher living. A cold heart does not develop a warm sympathy. One who has no friends but one—self, has no friends at all."

Something is queer about a per-

son who claims to love the Lord and pretends to be interested in the preaching of the gospel of Christ, but who spends more money for tobacco, cold drinks, shows and other such things than he does for the support of the Lord's work.—The Clarion.

After a pastoral career of 30 years, in several states and in some of the finest churches in all our Southern Zion, Dr. Selsus E. Tull of Middlesboro, Ky., has decided to enter into evangelistic work. After July 25th he will be located at Hazlehurst, Miss., and give all his time to evangelism. He is a native Mississippian and one of our strongest and safest preachers. I am glad to have this brother back in our state.

From the Neshoba Democrat I learn that Rev. A. N. Thomas, of near Philadelphia, is giving up all pastoral work because of poor health. We learn this with regret, for brother Thomas has been one of our busiest pastors and has done a good work in Neshoba County. May he soon be restored to health.

It is with sympathy and regret that I learn of the death of the wife of Rev. Walton E. Lee of Como, Miss. She was one of our finest women and brother Lee is one of our best preachers and most useful men. May the Lord console him in his sorrow.

Rev. W. H. Lowrimore, one of the beloved pastors of Yalobusha County, is in the Grenada Hospital where he has gone for treatment and probably an operation. It is sincerely desired that this good man shall soon be well.

I have just finished reading Mrs. Pearl S. Buck's two novels, "The Fighting Angel" and "The Exile." Both are interesting reading. She gives something of the inner life of her father and mother who were missionaries to China. One would gather from her writing that she does not know much of the real meaning of the spirit and motives that actuate the Christian missionary life. She did not understand her father and mother. Helpful reading however.

The question has been asked, what is the greatest obstacle in the way of winning the lost to Christ? Some one has answered that it is the church members themselves. Observation and experience have proven that there is much truth in that answer to this important question. Baptists will come into the community and will not attach themselves to the church, thus are a hinderance to winning others, even their own children, to Christ; "good" Baptists, sometimes deacons and Sunday school teachers, will leave their revival meeting and go to a picture show or picnic as calmly as if they were not a member of the church and so become an obstacle in the way of winning the lost; they will not only go to these places and leave the revival, but they carry their children. How sad!

#### —BR— THEN AND NOW

—o—  
"Before my conversion I worked towards the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."—D. L. Moody.

### PUBLIC DANCE HALLS

—o—

(From the Biblical Recorder)

We do not know to what extent public dance halls have been introduced into North Carolina towns and cities; we should suppose to no great extent, though public dances are not seldom heard of. But public dance halls are what we shall come to, and that very soon, if our people generally should take to dancing. The reason for the coming of the public dance hall is that it is in them alone that the greater number of the young people in any town can satisfy their desire to dance. They are the final and inevitable product of the parlor dance and the social club dance. Let our readers scan what Mr. Hammond has to say of the public dance halls in Iowa, even supervised public dance halls, and say whether as a Christian man he would have them or the parlor dances and social club dances which are the necessary antecedents of the dance halls. Here are his words:

"The next greatest evil is the public dance hall. These may be licensed and supervised, yet boys and girls under sixteen are brought into my office who were under treatment for venereal disease, and who confessed that their first offense was arranged on the dance hall floor. I was recently informed by a lawyer who had several dance hall managers for his clients for several years that the public dance hall could not long survive if all the immoral people were excluded; that expenses could not be met.

"Trained detectives go first to the dance hall to find the criminal woman, and to the pool hall to find the criminal man. Pool halls are the criminal factories, where boys are trained by older criminals, being taught the latest systems to rob and plunder."

Mr. Hammond's reference to supervised dances brings to our mind a statement of a young man who was guard at the supervised group dances at a certain military camp. He said, yes, they were reasonably able to keep the undesirables from entering the dance hall, but it was impossible to keep them away from the vicinity; they hovered around on the outskirts in the fringe of darkness, ready to join any young man who would come from the dance hall.

—BR—

It was in front of an art institute where two stone lions stood guard on the steps. "How often my lad, do they feed those two big lions?" said the man to a little newsboy.

"Whenever they roar," was the straightforward reply.—Ex.

—BR—

Teacher: "If there were four flies on the table, and I killed one, how many would be left?"

Bright Pupil: "One — the dead one."—Ex.

face "Broken Out?"  
Relieve the soreness and aid heal-  
ing by washing daily with Resinol  
Soap and freely applying  
**Resinol**

### MONTICELLO

We recently had the pleasure of having our neighbor, brother F. K. Horton of Columbia, in an eight day meeting at Monticello. Brother Horton believes and loves the Old Book and preaches it with power. There was good attendance and appreciative hearing all the way through. Seven united with the church on profession and several by letter. During the meeting it was my privilege to supply for brother Horton at Columbia. I found a splendid attendance and a happy church with a mind to work. Perhaps no pastor is more beloved or stands in higher esteem among his own people than does brother Horton. His few months at Columbia already is giving evidence of his wise and consecrated leadership.

Since our meeting we have finished a ten day vacation Bible school, enrolling 116 pupils and 21 teachers and helpers. This was our third and best school. The V. B. S. is a permanent part of our church program.

D. O. Horne, pastor.

—BR—

In the smoke-room of a hotel, a guest had been boring everyone with tales of the wonderful things he had done in all parts of the world. The other guests were all fed up with his remarks.

"Well," said one of his listeners, "suppose for a change you tell us something you can't do, and I'll undertake to do it myself."

"That's fine," replied the bore. "I can't pay my bill."—Ex.

—BR—

Jane had just started to school. The first day the teacher said to the class, "Now if you want anything, just raise your hand." So a little while later Jane raised her hand.

"Yes, Jane, what is it?" asked the teacher.

"Well, I'd like a chocolate ice-cream soda with two straws," said Jane. And then she wondered why the children laughed.—Ex.

## STOP THOSE CHILLS AND FEVER!

Take a Proven Medicine  
for Malaria

Don't suffer like a dog!

The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops chills and fever and also tends to build you up. That's the double effect you want.

The next time you suffer an attack of Malaria, don't take chances with new-fangled or untried preparations. Get Grove's Tasteless Chill Tonic. It's pleasant to take as well as effective.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

**Gray's Ointment**  
USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
OUTS AND BURNS  
AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nethol)  
Nose Drops. 50c at your druggist.



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

For Sunday, July 18, 1937

### GOD'S PREPARATION OF MOSES

Exodus 3:13-6:1

Introduction. Here as in few lessons before we see how God is the prime and essential mover in the drama of history. Through Moses He works the most noted and noteworthy deliverance in all history, and here as in no other case, it is apparent that God is the mover and not the man, except as he is God's agent in the movement.

Of course men ought always to covet the honor which God does the man whom He selects to be His helper in a great work of His grace. Here now is a man who through long years of disappointment has waited thinking no doubt that his day of destiny was over and that there remained nothing notable for him to do. Even this thought upon the part of Moses may have been a part of the preparation through which God was getting him ready to accomplish the deliverance of the chosen people. And now the day of delay has ended and the hour for the deliverance has struck. God comes to Moses to make him ready to undertake the task gigantic which must be accomplished in the liberation of the Hebrew people. So God manifests Himself to Moses where he is busy about his ordinary task and undertakes to get Moses ready. Look at the different elements in this work of preparation.

#### I. GOD PREPARES MOSES BY WHAT HE DOES FOR MOSES.

God makes appeal to Moses as follows:

1. God appeals to Moses' eye. Moses saw a thorn bush which did not burn up though fire flamed upon it. Thus God arrested the attention of Moses by appealing to his sense of sight. I suppose Moses' eyes were keen to see an unusual manifestation of the presence of God, and that he might have recognized the presence of God where one of us would not. Very sure am I that God flaunts His glory before our eyes many a time when we do not perceive it at all. How many of us ever take time to see His glory flame in the glory of the dawn or glow in the tints of the sunset? Elizabeth Barrett Browning has a passage which says that the earth is crammed with the presence of God and every common bush is aflame with His glory, but that a lot of people do not remove their shoes, because they do not see the glory of the presence. The common people and common places and common events of this world all are gilded with the glory of God, if only men had eyes to see. And our lives are drab and humdrum because we have not eyes to see the

glory-flame that enswahes the things of the commonplace.

Of course we want to hold in mind the truth that God was giving Moses evidence through the sense of sight that He was real and would make Himself evident to Moses and to whomsoever He might send Moses. God was giving Moses one of a number of facts to which he might appeal when in need of assurance in his own heart, and in need of evidence with which to convince the doubtful among his people.

2. God appeals to Moses' Sense of Hearing. God spoke to Moses. I do not know how. That is no affair of mine. It may have been through a spirit voice uttered in the ear of Moses' heart, but the effect upon Moses was all the same as if the speech had been in an audible voice which the physical ear of Moses caught just as your ear catches the accents of any voice you hear in speech or song. I think that is what occurred, but I am saying a brother who thought God spoke to Moses through an impression instead of audible speech would find in me no disposition to contend with him as though the point at issue was grave. Note what God said to Moses: "Be not careless, Moses, you are standing on hallowed ground. Remove your shoes from your feet as a sign of your reverence in the presence of God. Bow down your heart now, Moses, and do homage unto God. I have a great work for you to do, Moses, and I want you to be fit for it. This wanted fitness comes only to the man who recognizes the constant presence of God everywhere."

I suppose God would not say that the work of a shepherd is not useful or good under the right conditions. But it was not a good work for Moses ever any time after he had heard the call of God to shepherd a nation of men. The work in which any one of His servants is now engaged is not of necessity a bad work, but it becomes bad when God chooses for a given servant a different work. A little task for God may deserve and receive His blessing, provided it is the biggest work for Him the doer can perform; but a good work may become positively wicked when it prevents the one doing it from doing something bigger which God has bidden His servants do. It is all right for Moses to herd sheep as long as that is what God wants him to do, but it becomes a crime against God for Moses to herd sheep after God has commanded him differently. This command God uttered in language which Moses could not mistake. If, as I think it occurred, God spoke in audible voice to Moses, he had now the evidence of two of his senses that God had appeared to him.

3. God Appeals to Moses' Love for His People. God enlisted Moses' interest as soon as He made Moses understand that the children of Israel were the object of Godly solicitude and that their deliverance from bondage was the will of God. If only God could get people to see that He is interested in the very things which interest them, and that no one can love anything good that God does not have interest in that love and a desire to

see the desire of the loving heart for its object accomplished, what a different world this would be! God is getting Moses prepared to do a great work when God leads Moses to understand that God has an interest in the thing to be done as vital, nay, a thousand times more vital than that of Moses himself.

I do not know whether it would be correct to say that God never calls a man to do a work in which the man called has no interest, that God never calls a man to a work which the man essentially and persistently dislikes. I do know that He has set my own hands to tasks which I did not at first relish at all, and that I entered upon the doing of them only to find my interest in them grow and deepen until the doing of them absorbed me and made me inexpressibly happy. I should love to say that God calls men to tasks they love and that He holds them to the doing of those tasks through the love for the tasks which He enkindles in the hearts of His workers.

#### II. GOD PREPARES MOSES BY REVEALING HIS NATURE TO MOSES.

1. As a God of Love. "I have seen the affliction of my people." . . . "I know their sorrows" . . . "I am come down to deliver them from the hand of the Egyptians, and to bring them up from that land unto a good land and broad land." God had set His heart upon His people, and His affection for them would lead Him to their rescue from oppression. So Moses became aware that God had not forgotten nor forsaken His people, but that His love for them was as warm and fresh now as it had been when, before the birth of any of them now living, God had loved their fathers with an unchanging love.

Of course it warmed the heart of Moses to realize that he and his God loved the same people and alike desired their release from the oppression under which they groaned. I suppose it may be said that the heart of a good man loves the things which God loves, and that He is interested also in bringing to pass the best things for the objects of the loves of His people.

2. God Reveals Himself to Moses as the Ever-Present God. "I will be with thee." In another place He says to His people, "My presence shall go with thee." His people need to remember that God never leaves His own alone. His people bear no crushing burden without Him. His people engage in no good work without Him. He is with His own in every time of stress and

strait, of dearth and dolor and despair and death.

This truth is the consolation and comfort blessed which girds the servants of God in every clime and time to every task to which He sets their hands. His promise to them is, "I will go with thee," and He makes good on that promise. Old men and women will read this lesson and will remember times in their own lives when God helped in so obvious a way that they could not doubt His presence and His helping hand. How many a servant of God sits quietly at evening and looks back over the way his feet have come through the high noon of life's long day and realized that God has led him all the way, and has grown happy as he has realized that his footsteps have been attended all his life long, and that his strength has been supplemented in every time of crisis.

Moses alone in the midst of the children, Moses alone in the court of the king, Moses alone with the tribes in the desert, and how sorry a figure would he have cut to be sure. But Moses with God in Pharaoh's court, Moses with God in the midst of the elders of Israel, Moses with God at the brink of the Red Sea, and the world of men who love God have been heartened through the centuries by the wonders Moses with God wrought out in those days of the long ago.

3. God Reveals Himself in His Name. "I am, I am." So He reveals Himself as the being to whom the flight of time brings no change of  
(Continued on page 15)

## MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

# STANBACK

## Hot Weather is Here—Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)

Mrs. M. Fighting ago. At daughter of Hill

TEXAS REVIV

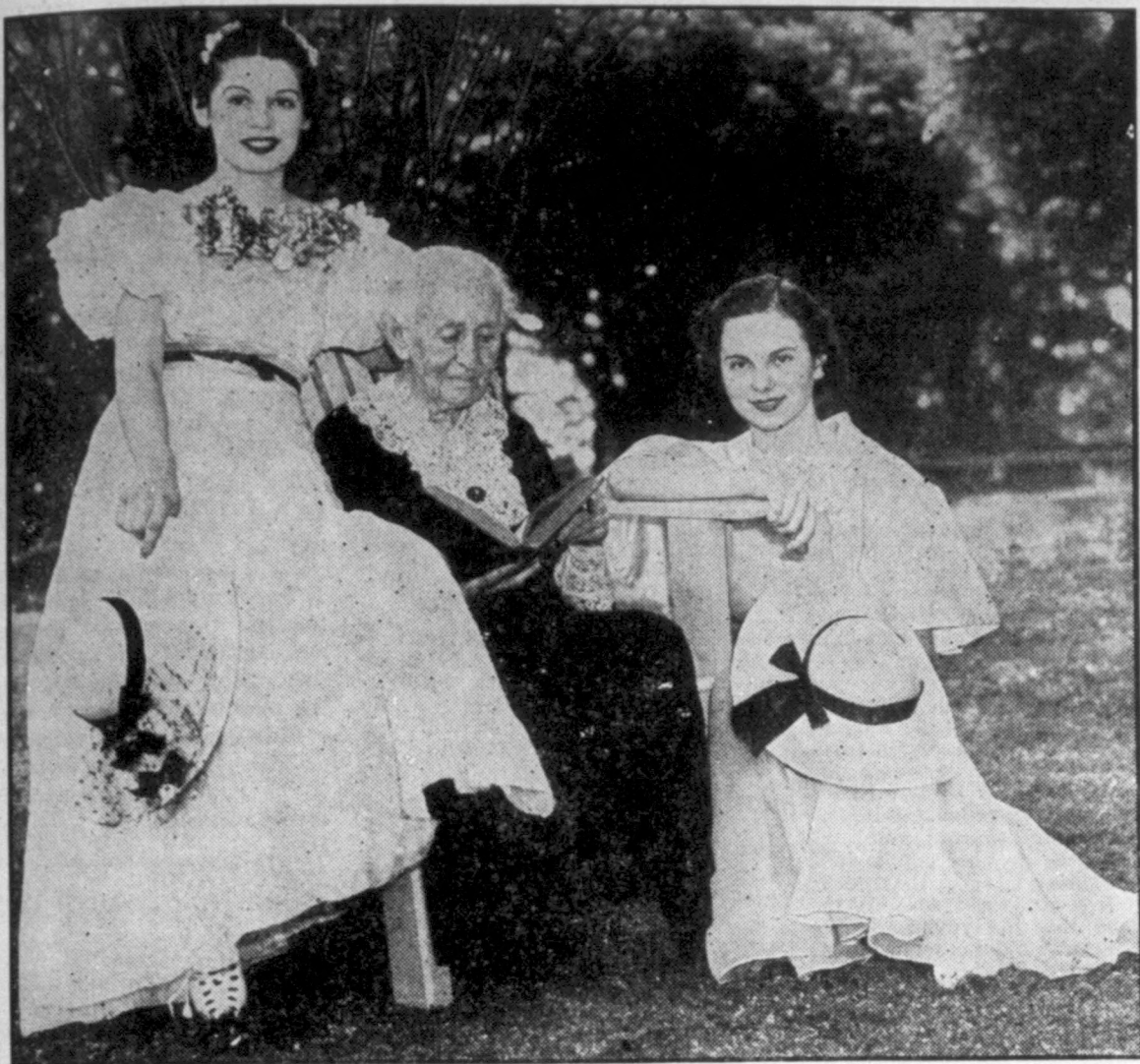
Our State Campbell, called State Board last together with ot state work, plan nival Campaign to September 5.

Cooperating c the state observe June 6 to 12.

Our district, of three assoc begin our meeti 27. We had an up in each asso I was asked to organizer, and agreed to enter at the same tin of our full tim meetings for th Fine results h in each meeting We secured and his big ten He led our sin and our crowds every night. R. and is consecra service.

Brother B. V larville, Miss., in our meeting. best preachers t to assist me brought great our people we with him, as w sponse in th amounted to \$4 er and singer. There were faith who pref





Mrs. Modena Lowrey (Mother) Berry, who with her father, General M. P. Lowrey, "The Fighting Parson" of the Confederate Army, established Blue Mountain College sixty-four years ago. At the left is Miss Von Nelle Byrd, Mt. Olive, and at the right is Miss Cascade Middleton, daughter of brother J. B. Middleton of Eupora. Mrs. Berry's son, M. P. L. Berry, is president of Hillman College at Clinton.

#### TEXAS REVIVAL CAMPAIGN

Our State Secretary, D. R. Campbell, called a meeting of our State Board last February and they, together with other leaders of our state work, planned a Statewide Revival Campaign to begin June 13 to September 5.

Cooperating churches throughout the state observed a week of prayer June 6 to 12.

Our district, which is composed of three associations, decided to begin our meetings on June 13 to 27. We had an associational set-up in each association in the state. I was asked to serve as associational organizer, and all the pastors agreed to enter into the campaign at the same time. There were ten of our full time churches in their meetings for the last two weeks. Fine results have been reported in each meeting.

We secured Rev. R. A. Walker and his big tent, from Belton, Tex. He led our singing in a fine tent and our crowds filled the large tent every night. R. A. is a fine leader and is consecrated to the Lord for service.

Brother B. W. Walker of Poplarville, Miss., did the preaching in our meeting. B. W. is one of the best preachers that I have ever had to assist me in a meeting. He brought great gospel messages and our people were greatly pleased with him, as was shown by the response in the offerings which amounted to \$450.00 for the preacher and singer.

There were six professions of faith who preferred the Methodist

church, one who preferred the Presbyterian church and 70 for our church; 40 of these coming by letter and statement and 30 for baptism. We have received 27 for baptism in our regular services since January 1.

We have just finished 18 months here as pastor, during which time there have been 229 additions with more than 100 received for baptism.

We have a great opportunity for service and are happy in our field of work.

—L. S. Cole

Refugio, Texas.

#### VISIT TO PINOLA, MISS.

Last Sunday afternoon, Mr. and Mrs. E. E. Parker and children, Ethel Gene and Elsie Emma and myself went to Pinola to visit in the home of brother E. A. Sandifer and family. We had learned to love brother Sandifer when he was a member of the Griffith Memorial Church (Jackson). We were especially interested to know how he was getting along in his new work.

We praise God for the great work brother Sandifer is doing in his three new churches: Pinola, Zion Hill and Whitesand. We heard him preach to a fine congregation Sunday night at Pinola; he was full of energy and zeal, though he had preached four sermons that day: Pinola at 11:30 and 7:30; at Y. M. C. A. Camp and Whitesand.

Brother Sandifer edits and publishes a fine little paper each month, "Pinola-Zion Courier," in the interest of the churches. Get a copy, it is unique and to the point. He is

also quite a musician and is himself training a young people's orchestra.

Every home in the Pinola church neighborhood has the Baptist Record in it.

We came home full of praise and thanksgiving for the work of this servant of God. When we knew him he was sick and discouraged, now he is well and happy in his Master's work.

"God answers prayers."

Sincerely yours in Christ,

Mrs. J. H. Cotten

#### A CONFESSION: D. L. MOODY

"Friends, before beginning tonight, I want to confess that I yielded just now to my temper, out in the hall, and I have done wrong. Just as I was coming here tonight, I lost my temper with a man, and I want to confess my wrong before you all, and if that man is present here whom I thrust from me in anger, I want to ask his forgiveness and God's. Let us pray." Moody's son, in his biography, informs us that the man referred to had grossly and deliberately insulted his father. But Moody's confession reflects not a hint of excuse or self-vindication for resenting the insult, and the meeting that followed was a scene of unusual blessing as a result of such a straightforward Christian confession.

#### For TIRED, ITCHING IRRITATED EYES

Get soothing relief and comfort. JOHN R. DICKEY'S Old Reliable EYE WASH. Used 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. DICKEY DRUG CO., Bristol, Va.

#### ORDINATION

Petal-Harvey Baptist Church Ordains Rev. Wayne Todd

It was our happy privilege on July 4th to ordain brother Wayne Todd to the full work of the gospel ministry after we had called him as assistant pastor of the church. Wayne is one of the very choicest young men we have. He has great possibilities. He is energetic, intelligent and consecrated. The council was composed of the following: brethren A. C. Parker, R. L. Freeman, O. C. Camp, N. Wright, Pat Rogers, Ford Parker, D. O. Herrod, F. A. McDonald, Loftin, T. D. Gardner and Cross. The examination was conducted by Reverend A. C. Parker, pastor of the church. The ordination sermon was preached by the Reverend A. R. Loftin.

We sincerely believe that we are giving to the denomination in the person of Wayne Todd a young man who will make his mark.

Sincerely,

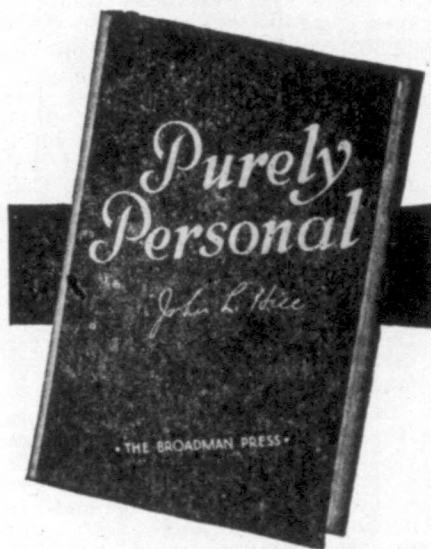
A. C. Parker, Moderator

R. L. Freeman, Clerk

Pro-tem

## FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof building. Inside swimming pool. All athletics. Best health record. Catalog 40th yr. Dr. J. J. Wicker. Pres. Box RLD. Fork Union, Virginia.



## PURELY PERSONAL John L. Hill

Many requests have been received for this publication. These are Doctor Hill's own selections of "Purely Personals" which have appeared in the Baptist Training Union Magazine. To read them is like sitting by the author's side as he speaks direct from his heart.

\$1.00

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Enclosed please find \$\_\_\_\_\_ for which you may send \_\_\_\_\_ copies of PURELY PERSONAL by Dr. John L. Hill.

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## Baptist Book Store

500 E. Capitol St. Jackson, Miss.



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Last night, I went to the Clinton church to the "commencement exercises" of our daily vacation Bible school, which (the school) had been going on for two weeks. When the march inside began, I didn't think there were as many tiny tots in our little town as came almost running in, and behind them the larger children, and then the big boys and girls. More than 130 were on the roll, and every one of them was bubbling over with interest and enthusiasm. The program was fine, and was given without a hitch. Such singing, and such answering of Bible questions, I never heard. That school has been at work, one could tell that. And the things that they had made were wonderful, too. After the service was over, we went into the prayer meeting room, where they were on display. Even the Primaries had a long table, and every other grade was represented. Embroidered pieces, crochet, braided mats, bright handkerchief cases, little catch-alls to hang on the wall and hold letters or other little things, and many other things. I wish you could have seen some pussy cats, you would have wanted one. The boys' tables were full of hand-carved articles, brackets, shelves, book-ends, and were very interesting—especially to the boys, who were justly proud of what they had made. Too much praise cannot be given to the D. V. B. S. "faculty" who so successfully carried this school through! And everybody wants to have it again next year! You would enjoy having one in your church, I'm sure.

Omega Hembree sends her dues for her quarter-to-two club. She's so sorry she was a little late, which I had not noticed, or so glad that she had a little new brother, that she paid for several months! Congratulations on the dear new baby, Omega. I am giving you a part of a long letter from an old-time friend of mine, Miss Emma Wilkins. She tells me all about our friends at Duck Hill, and sends us \$5.00 for our B. B. I. girl's scholarship. We are truly very grateful to her.

Another letter, from Miss Ada Hardy, brings us sorrowful tidings of the death of Fannie's Mae's grandmother. I wish some of you would write to Fannie Mae and her mother, and tell them how sorry we are that this great loss has come upon them. There are no more faithful and generous members of our circle than they are, and have been through the years, and their sorrow is in a measure ours.

From Dr. Hamilton's secretary at the Baptist Bible Institute came notes of appreciation for our June gifts.

Much love to all, from,  
Mrs. Lipsey

## BIBLE STUDY NO. 12 ELISHA MAKES AN AXE TO SWIM

The school of the prophets with which Elisha was, now was probably at Gilgal, for we read of his being at Gilgal in 2 Kings 4:38. Their number had increased, and there was not room for them where they were living. Those young men were industrious, and did not speak of getting some well-known workmen to put them up a house. They were glad to do all they could themselves. So they proposed to their master that they should undertake a new building for their use. He told them to go ahead with it, and get some beams, cutting down the trees which grew along the river's banks. But they didn't want to leave their beloved teacher, who was always so kind to them. So one of them asked him if he would be willing to go with them, and he said he would,

perhaps a little pleased that they wanted him with them. When they came to the river, they began to cut down trees of a suitable size for their purpose. But the axe-head one was using fell into the water. He made no excuse for himself: he did not say it was an accident, and could not be helped, or that the axe-head and handle were not properly put together, and that the owner ought to bear the loss. No, he cried out with great concern, "Alas, master, I borrowed the axe." I wish everybody were as careful with other people's property, in small things as in great ones. We should be as careful not to injure other people's property, or more so, as we are with our own. But this was an honest man. It is probable from his borrowing the axe, that he had not the money to buy another, and this is another man's axe that is gone. So he turns to Elisha, whose compassion and power he has known before. Elisha asked where the axe-head fell, and the young man pointed out the place. Then the prophet cut down a stick, and threw it in at that place, and the iron axe-head rose to the top. Elisha told his young disciple to take it out, and he leaned over and took it out in his hand. We cannot explain this strange thing: We may suppose that the throwing in of the stick was the signal for God's power to act on the axe, bringing it to the top. It is not wrong to pray for God's help in little things. Once there was a man who lost his bunch of keys. He looked carefully for them, and could think of no other place to look. Then he put the matter before his Heavenly Father, and in a short time, his mind seemed to be directed to look in a certain place that he had not thought of, and there lay the keys.

## JUNE GIFTS TO ORPHANAGE

Mrs. Friend, Clarksdale,	
J. L. Club No. 4.....	\$ 2.00
Mrs. Friend, Orphanage	
Building Fund .....	2.00
Billie Jean Martin .....	1.00
Ethelgene and Elsie Emma	
Parker, Building Fund .....	1.00
Mrs. Lipsey .....	1.12
Jeannie L. Lipsey Club No. 7,	
J. L. and J. L., Colorado.....	1.00
J. L. Club No. 1, Fannie	
Mae Henley .....	.50
Mrs. George Gatewood, Birth-	
day Offering for three mem-	
bers Oak Grove Church .....	2.20
P. I. Lipsey, Jr. and family....	10.00
Mrs. Austin .....	.50
Mary F. Head .....	.12
Lura Clark, J. L. Club.....	.50
Ernest Clark, J. L. Club.....	.60
Brought forward .....	.03
	\$23.57

## JUNE GIFTS TO B. B. I. SCHOLARSHIP

Cash .....	\$ .50
Mrs. Friend, Clarksdale,	
J. L. Club No. 4.....	1.00
Mrs. Lipsey .....	1.25
Fannie Mae Henley,	
J. L. Club No. 1.....	.50
J. L. Club No. 7, J. L. and	
J. L., Colorado .....	1.00
Mrs. Austin, J. L. Club .....	.50
Mary Frances Head, Quarter-	
to-Two Club .....	.13
Mrs. Lipsey .....	.13
Mrs. Estus Buckley .....	.25
Lura Clark, J. L. Club.....	.50
Ruby Faye Haire, J. L. Club	
No. 20 .....	1.00
Ernest Clark, J. L. Club.....	.60
Brought Forward .....	.04
	\$ 7.39

## BIBLE PUZZLE

1. .... was a captain of a host of great men, and was killed by

Joel, a woman.

2. .... was the mother of Pharez and Zerah.

3. .... was the land or country where Job lived.

4. .... longed for water from the well of Bethlehem, but when it was brought, would not drink it.

5. .... is used for you in the New Testament.

Mrs. Beulah Mayo

McLain, Miss.,  
June 23, 1937

Dear Mrs. Lipsey:

I'm a little late this month with my quarter-to-two dues, but we have been having sickness in our home. I have a little new brother just two weeks old today. We named him Benny Ray. I have seven brothers, and I'm the only girl.

I'm enclosing one dollar (\$1.00) for June, July, August and September.

With love,

Omega Hembree

I suspect you are the pet of the family, up to now, Omega. But arrangements will have to be made to divide the petting with the baby now, won't there? Thank you so much for the dues: but will you keep up with them, my dear?

Byhalia, Miss.,  
July 5, 1937

Dear Mrs. Lipsey:

Enclosed you will find a little check to be divided equally between the two causes you are helping.

This is sent in memory of Fannie Mae's ma, who went home recently to be with the Lord.

Sincerely,

Ada M. Hardy

This is sad news you bring us, Miss Hardy, for those who are left behind, but for this dear grandmother, a joy we cannot now know. Am I right in supposing that she was your mother? If so, please accept my sympathy. We thank you for sending this memorial through our page.

Duck Hill, Miss.,  
July 6, 1937

My dear friend:

I am enclosing you \$5.00 to be used as you think best for the work you have in mind. Wish I could send the entire amount, for I know this young lady will prove a great blessing in her field of work.

I enjoy reading the children's letters every week.

Your loving friend,

Emma S. Wilkins

So pleased to get your long, good letter, dear Miss Emma. Will be answering it. And this gift to the B. B. I. scholarship has come when much needed, and we thank you for it, and are happy in having it.

July 6, 1937

Dear Mrs. Lipsey:

Please accept our sincere thanks and appreciation for the contribution of \$23.70, which represents offering from the Children's Page of the Baptist Record.

We are deeply grateful for the interest of the children, and ask that as you have opportunity to do so, you give expression of our gratitude to your little co-workers.

Sincerely yours,

W. G. Mize,  
Superintendent

July 7, 1937

My dear Mrs. Lipsey:

In the absence of Dr. Hamilton from the city permit me to acknowledge receipt of your check for \$7.39. This amount has been credited to Miss Mixon's scholarship fund for the session 1937-1938.

Thanking you and each one who had a share in this gift, I am

Sincerely yours,

Winnie Hickman,  
Secretary to Dr. Hamilton.



**PARKER'S  
HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Drug Stores  
Hiscox Chem. Wks. Paterson, N. Y.

AN UNUSUAL OFFER OF  
TITHING LITERATURE  
40 Pamphlets, 32 Bulletins and 20  
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About 40 Authors, \$1.00

For \$1.00, we offer to send to any address, postpaid, a package containing 40 pamphlets, 32 bulletins and 20 tabloids, over 500 pages, by about 40 authors of various denominations. This package includes a Tithing Account Book and three playlets; and pamphlet "Winning Financial Freedom," outlines an attractive partnership plan an offer of great value to any Christian worker, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

We make the stipulation that if, after examination, you prefer not to keep this sample package, you may return it and we will refund the money you paid together with the amount of return postage.

Please mention the Baptist Record; also give your denomination.

The Layman Company, 730 Rush Street, Chicago, Ill.

## GOOD HOPE, SMITH COUNTY

I have just returned from a revival meeting at the Good Hope church, Trenton, Miss. We had a splendid meeting. We felt the presence of God from the beginning. The attendance was exceptional. The people came in large numbers from practically all over Smith County. God gave us several additions. One old man eighty-eight years old was gloriously saved.

Rev. D. W. Moulder is the faithful, efficient and much loved pastor. I do not know a truer, finer and more consecrated preacher in all Mississippi than brother Moulder. He is pastor of ten churches and is doing a wonderful work. I had the joy of speaking five times for him Sunday in four churches: Good Hope, Cooperville, Sardis and Lorena.

Brother Moulder is a strong gospel preacher. He has a striking personality. He preaches a fine sermon. He is without a doubt one of Mississippi's greatest preachers and pastors. This was my first meeting in Mississippi and I enjoyed it very much. The church invited me back to hold their meeting next summer.

James Thorn

## WINTERSMITH'S TONIC

A Reliable Remedy

## FOR MALARIA

A Good General Tonic

Which Helps  
Restore Strength

Used for 65 Years

## Baptist

Aim—

AU

OXFORD

Welcome To

We are happy to  
Miss Ruth  
serving as educati  
the Indianola Bapt  
Adams comes to us  
brings with her  
characterizes the sp  
We are so happy  
one of our Traini  
tors as she has  
office in the chur  
strict convention a  
was present with  
pleasure to award  
tendance award to

Hinds-W

Hinds-Warren A  
Training Union co  
largest in the sta  
reports seventeen  
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District Three:

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District Four:

George Gay; V  
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District Five:

Powell; Vice-P  
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District Six:



Thursday, July 15, 1937

# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

## Welcome To Mississippi

We are happy to welcome to Mississippi Miss Ruth Adams who is serving as educational director of the Indianola Baptist Church. Miss Adams comes to us from Texas and brings with her that zeal that characterizes the spirit of the west. We are so happy to have her as one of our Training Union directors as she has taken over this office in the church. At the district convention at Ruleville she was present with a large delegation from Indianola, and it was our pleasure to award the church attendance award to this church.

## Hinds-Warren

Hinds-Warren Associational Training Union continues to be the largest in the state. Director Tate reports seventeen Baptist Adult Unions, thirty-six Senior B. Y. P. U.'s, twenty-three Intermediate B. Y. P. U.'s, twenty-five Junior B. Y. P. U.'s and thirteen Story Hours. Nineteen churches have one or more unions and sixteen have Training Unions. Regular monthly meetings are held, the first Sunday in each quarter is the regular general Associational Training Union meeting, the second month in each quarter the leadership conference is held and the third month in each quarter the meeting of officers is held. The result of these meetings are good programs planned and conducted, meaning inspirational programs as well as extension work programs. This is the general plan of meetings adopted by Mississippi Associational Training Unions several years ago and we are glad to see many of our unions following the general rule.

## Officers and Meeting Places for 1938 District B. T. U. Conventions

District One: President, Rev. Owen Williams; Vice-President, Fitzhugh Cloud; Leader, Mrs. R. E. Morgan. Place of next meeting, Utica, July 1st.

District Two: President, Rev. C. A. Hamilton; Vice-President, Arthur Street Treadway; Secretary, Miss Anna Kate Marion; Leader, Mrs. W. A. Bell. Place of next meeting Shelby; June 15th.

District Three: President, Kermit R. Cofer; Vice-President, Rev. C. E. Farr; Secretary, Mrs. Kermit R. Cofer; Leader, Mrs. J. C. Olander; Pianist, Miss Amie Lee Stepp. Place of next meeting, Carrollton; June 14th.

District Four: President, Rev. George Gay; Vice-President, Mr. Gillespie; Secretary, Miss Alice Pittman; Leader, Mrs. M. J. Dunn. Place of next meeting, Senatobia; June 16th.

District Five: President, W. G. Powell; Vice-President, J. R. Haynes; Secretary, Miss Lora Berry Harris; Leader, Mrs. James Hobson. Place of next meeting, Ingot; June 17th.

District Six: President, Harmon

McGill; Vice-President, C. G. Stephens; Secretary, Miss Rebecca Jackson; Leader, Miss Jeff Reynolds. Place of next meeting, First Church, Corinth; June 20th.

District Seven: President, Rev. R. O. Bankston; Vice-President, E. T. White; Secretary, Miss Lois Tyler; Leader, Miss Catherine Phillips. Place of next meeting, Pheba; July 21st.

District Eight: President, Rev. R. D. Pearson; Vice-President, Monroe Williams. Place of next meeting, Noxapater; June 22nd.

District Nine: President, L. G. Myrick; Vice-President, Mrs. W. R. Haney; Secretary, Mrs. J. E. Ward; Leader, Mrs. M. C. McDaniel; Chorister, John Ely; Pianist, Miss Myrtis Haynie. Place of next meeting, Durant; June 13th.

District Ten: President, Rev. C. O. Estes; Vice-President, Rev. Roy Brigrance; Secretary, Miss Ruth Davis; Leader, Mrs. W. D. Morgan. Place of next meeting, Taylorsville; June 20th.

District Eleven: President, Jack Perkins; Vice-President, Charles Foster; Secretary, Miss Rosalind Talbert; Leader, Mrs. L. S. Mayo. Place of next meeting, Goodwater church, Lauderdale County; June 23rd.

District Twelve: President, Rev. Martin J. Gilbert; Vice-President, L. E. Prince; Secretary, Miss Mary Story; Leader, Mrs. T. R. Coulter. Place of next meeting, Beaumont; June 24th.

District Thirteen: President, C. E. Smith; Vice-President, R. E. Lynn; Secretary, Miss Hazel Burnside; Leader, Mrs. R. K. Corder. Place of next meeting, Lumberton; June 27th.

District Fourteen: President, H. A. Scott; Vice-President, Rev. H. D. Jordan; Secretary, Miss Eva Garner; Leader, Miss Maud Anderson. Place of next meeting, Salem, Covington County; June 28th.

District Fifteen: President, Rev. C. W. Thompson; Vice-President, C. H. Lipsey; Secretary, Miss Sallie Smith; Leader, Miss Ruth Roach. Meeting June 29; place not set.

In three instances where the question mark follows the name of place, the place is not definitely set but tentatively so, but subject to change.

## To Junior and Intermediate Leaders

The Memory Work in the Quarterlies beginning the first of this month, July, and running through June of 1938 are the verses that will be used in the contests at the district conventions next year. May we encourage every Junior leader to drill on these verses every Sunday from now on. You cannot estimate the value of such training, and every member should have the advantage of it.

## Summer B. T. U. Activities

Summer months are the best

months for promotional work in the Training Union. Our plans cover the enlistment of every church that possibly will cooperate to put on an enlargement campaign with the purpose of adding several new unions perhaps to the Training Union of the church and the enlistment of a larger number of the church members for training. Splendid work has been done thus far in making preparations for these campaigns. Will you not seriously consider the value to your church and to each individual member of such a campaign in your church. It will mean that you will have a study course PLUS. Before the study course begins a survey of the possibilities will be made and new unions set up on paper and then a definite effort made to make it a reality. Drop us a line telling us that you will cooperate and give us your plans. If we can send you a worker or two we will be glad to thus cooperate with you.

Dr. Bassett says, "You get the young people and you will have no trouble getting the old people to follow." Wise words.

The pastor in this day and time is more than pastor and preacher, he must also be educational director if the church is not large and strong enough to employ an additional person. What an opportunity this affords!

## S. S. ATTENDANCE JULY 11th

Jackson, First Church	697
Jackson, Calvary Church	663
Jackson, Grif. Mem. Church	580
Jackson, Davis Mem. Church	181
Jackson, Parkway Church	160
Jackson, Northside Church	94
Clinton Baptist Church	205
Vicksburg, Bowmar Ave.	59
Vicksburg, First Church	298
West Point, First Church	211
(July 4, 1937)	
West Point, First Church	272
Clarksdale, First Church	321
Indianola, First Church	157
Laurel, First Church	378
Laurel, West Church	376
Laurel, 2nd Ave. Church	269
Laurel, Wausau Church	65
Springfield Church (Morton)	119

## B. T. U. ATTENDANCE JULY 11

Jackson, First Church	104
Jackson, Calvary Church	120
Jackson, Grif. Mem. Church	228
Jackson, Northside Church	31
Jackson, Parkway Church	30
Vicksburg, First Church	95
West Point, First Church	104
(July 4, 1937)	
West Point, First Church	110
Clarksdale, First Church	126
Indianola, First Church	78
Laurel, West Church	125
Laurel, First Church	90
Laurel, Wausau Church	41
Springfield Church (Morton)	57

checks  
**666** Malaria  
in 3 days  
Colds  
first day  
HEADACHE, 30 MINUTES.  
Liquid, Tablets  
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Try "Rub-My-Tism"—World's Best Liniment

Married: At the home of Mr. Gus Caldwell, in Jackson, Miss., by Dr. W. T. Lowrey, on Saturday, June 26, 1937, Miss Sue Godwin, of Blue Mountain, Mississippi, to Mr. Jack Schultz, of Jackson. The lovely bride is a graduate of Blue Mountain College, and has been a teacher in the Jackson City Schools. The groom is a rising young Christian business man of Jackson. The marriage was to have been in Blue Mountain, but was moved to Jackson on account of a serious automobile accident in Jackson to Mr. Harvey Godwin, a brother of the bride. Happiness to this fine young pair.—W. T. Lowrey.

The daily Bible hour during the Summer Sunday School Conference of Southern Baptists at Ridgecrest, July 25-30, will be led by Dr. E. D. Head, pastor of the First Baptist Church of Houston, Texas, and former teacher of Bible in Baylor University. He is taking the place of Dr. John R. Sampey, who is attending important conferences in Europe. Other features of the program will be inspirational addresses by Dr. T. L. Holcomb, Dr. B. W. Spilman, Dr. Perry F. Webb, Dr. Zeno Wall, and the different State Sunday school secretaries, and daily conferences led by the heads of departments of the Sunday School Board.

Miss Frances Bell, Blue Mountain College student, served on the faculty of the daily vacation Bible school recently concluded by the Baptist Church of Olive Branch of which the Reverend H. J. Rushing is pastor.

Miss Louisa Smith, Blue Mountain College student, has just finished teaching a course in the Junior B. Y. P. U. Manual at a B. T. U. training school at the Baptist church of Rienzi, of which the Rev. Clarence Palmer is pastor. Prior to this she had served on the faculty of the daily vacation Bible school at Rienzi.

Rev. Stanley W. Rogers, of Rose-dale, Miss., preached for us here at the Baptist church last Sunday at eleven and night, and after the night sermon brother Rogers was called to the pastorate of the church. Brother Rogers is an able godly man and shows the power of a great servant and we are hoping and praying for much good to be accomplished here with his leadership in the kingdom work.

W. M. Shelton

## HILLMAN COLLEGE Clinton, Miss.

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Write for catalog.

M. P. L. BERRY, President



## GOODWILL CENTER IN N. O.

On a recent trip to New Orleans I visited one of our Blue Mountain College girls, Miss Gladys Keith, who is in charge of the Rachel Sims Goodwill Center, 729 Second St., under the direction of the Home Mission Board.

I found a wonderful work going on to the glory of God. The Mission is located in the heart of the Catholic settlement. Four hundred Catholic children attend the Mission each month four hours a week; after attending early mass in the Catholic churches they come to the Mission Sunday school.

Miss Keith's whole soul is in her work. I could see in her eyes the consecrated zeal of a bearer of the Gospel of Christ as she humbly related that 27 (mostly Catholics) have been converted through the Spirit of God since January 1—16 having been baptized and the others waiting. In addition to professors there are many secret believers. One Catholic boy converted two years ago feels called to the Baptist ministry.

The Sunday school the Mission started in the heart of the Catholic settlement, meets in homes and is attended by twenty-six Cajan French who do not speak English very well.

Miss Keith's work is with eight different nationalities: Italian, Cajan, French, Spanish, English, Philipinos, Cubans, Scots, Negroes, and Jews. It is a most effective Home Mission work.

Miss Keith says she gets a great deal of help from the faculty and students of our Baptist Bible Institute, they responding readily to calls made upon their time and their services.

Frank E. Skilton  
Blue Mountain College.

## SIX DAYS OF GLORIOUS SERVICE

On Sunday, June 27th, D. M. Nelson, Jr., began a meeting with the Pickens church which closed Friday evening, July 2nd. Miss Julia Long of Canton led the singing and sang as solos the old gospel songs with simplicity and power while Miss Mary Beth Lassetter of Clinton led the meditations on the xylophone with wonderful effect. These were both Blue Mountain girls.

While the meeting was understood as a meeting for the whole church, the youth feature was to the forefront. The whole town was enlisted in the meeting and the house was crowded with interested hearers. The junior choir under Miss Long' direction was quite a feature of the meeting.

Young Nelson' preaching was of a high order and his sincerity and genuineness made it go to the hearts and conscience of the people. These young people won our confidence by their consecration and fine Christian deportment. It has been a long time since our church here has had a better meeting and our young people especially stand on higher ground in their Christian thinking. Something like a dozen names were added to the church roll by the meeting, half of them by profession.

—W. F. Yarborough

## "CONSTITUTIONAL DEMOCRACY VERSUS COMMUNISM"

M. E. Dodd

My attention has been drawn to articles appearing in a number of our Baptist state papers on the above subject purporting to be "a summary of an address delivered by Arthur J. Barton before the Southern Baptist Convention on Saturday, May 15, 1937, in New Orleans, Louisiana."

I assume that Dr. Barton himself prepared this article after returning from the Convention and released it to the press.

In his explanatory note Dr. Barton says, "This resolution was brought in by the Resolutions Committee as a revision of a resolution offered by Rev. Charles Bell of Anniston, Alabama."

Since Dr. Barton takes such sharp issue with the resolution as presented by the committee, and says, "I should feel myself unable to vote for the resolution in its present form," and since he then adopts his own subject, "Constitutional Democracy Versus Communism," sets himself up as the champion of constitutional democracy, identifies the resolution with Communism, and implies that the committee was communistic, it seems well that the Brotherhood should have all the facts.

I present the following for their consideration:

1. The Resolutions Committee consisted of myself, Dr. John Jeter Hurt, president of Union University, Jackson, Tennessee; Dr. E. C. Routh, editor of the Baptist Messenger, Oklahoma City; Dr. Finley F. Gibson, Louisville, Kentucky; and Pastor S. L. Stealey, Richmond, Virginia.

2. The resolution under consideration, as presented by the committee was as follows:

## "SECTION B. ECONOMICS:

"We accept the fundamental principle that cooperation and not competition is the Christian ideal and that only in the adoption of this ideal under the Lordship of Christ can we ever realize emancipation from the social, economic and spiritual ills of our modern life. We believe that human personality should take precedence over profits."

Dr. Barton says of the first part of this resolution, "The language is general. It does not specify in what realm it is considering cooperation or competition." On the last sen-

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So—for headache—remember the QUICKER relief of Bromo-Seltzer! At drugstores, soda fountains. Keep it at home, too.

**Bromo-Seltzer**

tence of the resolution, he says, "Its language is vague and indefinite."

With the full text of the resolution here presented the readers may judge for themselves on these points, noting that the section is definitely headed, "ECONOMICS."

The readers will also be capable of judging for themselves as to whether the adoption of the above resolution would have committed us to communism and would have started the process of Russianizing America as Dr. Barton says.

I am sure there is no disagreement between Dr. Barton and the committee on the fundamental principles of the American government, constitutional democracy, civil and religious liberty, the Declaration of Independence, and the part our Baptist people have had on these great issues, all of which he discusses with vigor and force.

But when he takes the above resolution and sets it over in Russia among the Communists as their exclusive property and then begins pounding at it with the implication that the Resolutions Committee stood on that ground also, then we must demur.

## A SUGGESTION TO PREACHERS

One of the easiest faults for the preachers to indulge is that of pouring forth words into space, to an audience in general. During the D. L. Moody Centenary, observed this year, the evangelist's power over an audience is constantly mentioned. One admirer records: "His listeners

waited on his words in a spirit of eager expectancy, and no man living in America, in those days, could hold an audience with a firmer, surer hand than Dwight L. Moody."

While Moody preached before thousands, he always addressed an individual. "He would pick out this or the other person in the audience," says Bradford, his biographer, "and fire his quick words right at him."

The effect of this method upon the rest of the audience was electric. Frequently the individual would not know he was being addressed. It is probable that generally he did not know it. And certainly the congregation did not. But the electricity was there just the same. Preachers! try it some time. And ask the Spirit of God who is the Spirit of power to bless your effort. The suggestion comes from the practice of Moody.

—BR—

Miss Clara Denley, Coffeeville, Blue Mountain College student, served as a member of the faculty of the daily vacation Bible school of Coffeeville Baptist Church, R. L. Breland, pastor, which ended June 25.

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1007

(Continued from page 13)  
waxing or of waning, warming or of cooling, will or changing, before the mountain forth, and thou gatherest the world everlasting to ever God."

So it reveals His faithful God. He fathers, of Abraham, Jacob. He had them, and He would Moses and the fathers. He is the God. He promised He will establish with their children agreement with the agreement He will children.

So He reveals as the God whose unchangeable love His people whatever come to need. In the fathers it has the days of the ch be so. Will His testation in the or before the elder God shall furnish that His servant His people cross send the winds, flood, and a way the feet of His p they need guidance courage by night a pillar of cloud day, and in a pillar give them assurance at night.

There may be people traverse the food shall fail. Thsels in which to there shall be not may have knead which to knead but there shall be of which to make provide it, and like else they would Thus He becomes of supply for the is His name. "I people sorely need fort, of intellectual spiritual strength weary soul.

III. GOD COMPREHENSIVE PREPARATION ENDOWING POWER TENDERS.

See the proof the passages as The token of t ing at Mount Sinai of these.

God gave Moses Aaron to be his God did this as Moses did not ne the eloquence of remember, but th a singer! Perhaps songs of Moses last to hear in h

And then God with the grace magnetism of p him to stand be such an action ordinary Hebrew doubtless have speedy death.



# SUNDAY SCHOOL LESSON

(Continued from page 10)

waxing or of waning strength, of warming or of cooling love, of varying will or changing purpose. "Before the mountains were brought forth, and thou gavest birth to the earth and the world, even from everlasting to everlasting thou art God."

So it reveals Him to Moses as the faithful God. He is the God of the fathers, of Abraham, of Isaac, of Jacob. He had been faithful to them, and He would be faithful to Moses and the children of those fathers. He is the covenant-keeping God. He promised the fathers, and He will establish the same promise with their children. He entered into agreement with the fathers, and this agreement He will keep with the children.

So He reveals Himself to Moses as the God whose sovereign, eternal, unchangeable love will provide for His people whatever His people may come to need. In all the days of the fathers it had been so, in all the days of the children it will also be so. Will His witness need attestation in the court of the king or before the elders of His people? God shall furnish just the supply that His servant shall need. Must His people cross the sea? He will send the winds, He will heap the flood, and a way shall be there for the feet of His people to walk. Do they need guidance by day and courage by night? He will move in a pillar of cloud to guide them by day, and in a pillar of fire He shall give them assurance of His presence at night.

There may come days as His people traverse the desert that their food shall fail. They may have vessels in which to cook a meal, but there shall be nothing to cook. They may have kneading troughs in which to knead dough for bread, but there shall be no flour or grain of which to make it. "I AM" will provide it, and likewise drink, when else they would parch with thirst. Thus He becomes to them source of supply for their every need. This is His name. "I AM" whatever my people sorely need of physical comfort, of intellectual stimulus of spiritual strength, of rest for the weary soul.

## III. GOD COMPLETES MOSES' PREPARATION BY ENDOWING HIM WITH POWER TO WORK WONDERS.

See the proof of this all through the passages assigned.

The token of the promised meeting at Mount Sinai was not the least of these.

God gave Moses his brother Aaron to be his spokesman, but God did this as a favor to Moses. Moses did not need Aaron. It is not the eloquence of Aaron which men remember, but that of Moses. Aaron a singer! Perhaps, but it is the songs of Moses which we are at last to hear in heaven.

And then God endowed Moses with the grace of person and the magnetism of personality to enable him to stand before Pharaoh, when such an action on the part of an ordinary Hebrew shepherd would doubtless have met the reward of speedy death.

# THE RAYS IN TOKYO

Dear friend of our Tokyo Youth Center:

Once again, just before I leave this place God and you have provided for our work and witness—this time for ten days and with my three girls (Rayberta, 4 years old, Aileen, and 4 months old Evelyn)—I am sending out my message, recent news, and most of all my gratitude!

Yesterday Countess Uchida, widow of the late Count Uchida, foreign minister of Japan for many years, after serving as ambassador to many lands, phoned to say she wanted to come to our Quiet Time this morning at six. She came with her secretary who lived in our dormitory until recently and the two of them gave clear witnesses of the practical power of Christ in daily life. Rayberta and Countess Uchida among sixteen of us boys! Wish you could have heard the things each of the lads (from seventeen to twenty-seven years of age) had to say in the way of thanksgiving and God's plan today. Then we stood to sing in English "Into My Heart, into my heart, Come into my heart, Lord Jesus." The prayer in song has been answered.

The countess and Rayberta are upstairs in our home now talking about how she may lead her family to a vital experience of Christ, while I have come down to my desk in the office.

Last evening we had an Australian family here for supper. They were very interested in seeing our Center and meeting the boys, fifteen of them living with us, (Japanese, Korean, Formosan, Javanese, and a born-in-America-of-Japanese-parents lad). But more than seeing the boys at pingpong, in a group talking English with several from outside, or swapping stories of life-changing; the quiet talk we had upstairs in our living room, about the deeper things of personal faith in Christ and real reasons for it, that was what gripped them most.

It is a great life. Time permits no more now. We believe God has given us the best joy in the world.

—The Four Rays.

## SHUQUALAK

Just recently closed our revival with the assistance of Rev. W. E. Greene and Walter Johnson of B. B. I., New Orleans. Our revival was a success, the church being greatly revived; 17 professions of faith, all uniting with the church, also 4 by letter. We feel that our work is going nicely. We have a great people to work with that love the Lord and his cause.

I can not say too much for these men and I hereby recommend them to any church that needs reviving. Brother Greene is the most consecrated preacher I have met in some years and knows how to preach the old time Gospel and preaches without fear of the Devil. Brother Johnson sings with feeling that reaches the people. He knows how to get the young people interested in song service. I again heartily recommend them.

R. R. Keathley, Pastor  
Shuqualak Baptist Church.

# E. E. ROBERTSON

Whereas, God in His infinite mercy and tender compassion has called His long-suffering and devoted servant, Eugene E. Robertson, to his eternal home and reward, and

Whereas, the Collins Baptist Church, of which he was a charter member, lamenting the loss of his influence and Christian personality, would praise those inspiring virtues so admirably and commendably incorporated in his person and in his spirit:

First: His strong, abiding faith, active and vital to the end; making itself felt in the lives of those around him;

Second: His deep, personal piety, causing the great joy, happiness and satisfaction that only the Christian heart can know;

Third: His meekness, patience, and humility before the will of God, showing the perfect peace that comes only from total surrender of a life to Him.

Fourth: His great love for God and for his fellowman, manifested in the many acts of thoughtfulness, kindness and helpfulness.

Therefore, be it resolved: That the church convey to the bereaved wife and daughter, its sincerest sympathy and love, and its confidence in a re-united life eternal.

Respectfully submitted,

Mrs. Earl McRaney

Mrs. F. A. Lowry

Rev. W. L. Day

Mr. W. O. Thomas

Committee on Resolutions.

## REVIVAL ANNOUNCEMENT

At Oak Hill Baptist Church,  
Pontotoc County

Beginning the first Sunday in August and continuing through the second and possibly the third Sunday of August, 1937, there will be a revival carried on by the writer, with the aid and assistance of the brethren, and we trust a large and growing congregation.

There will be each day the following program, or substantially so: Ten o'clock each day, Bible readings.

Eleven O'clock, sermon by the pastor.

At evening service, first, a song and prayer service, followed by sermon.

Our objective: the glory of God, the restoration of fellowship between brethren, the spread of the Gospel, the elimination of gossip, false doctrines, and that a general good fellowship again be restored to church members, and to all neighboring fellow human beings.

Join us in prayer that if it be God's will our revival will have its desired effects. Every one invited.

Fraternally yours,

J. J. Pannell, Pastor

Oak Hill Baptist Church,  
Blue Springs, Miss.

## SETH ALLEN'S BIBLE

The story of an orphan boy who wanted his own copy of the Bible and who set about to get it. How he earned that Book and how that Book transformed the life of his "adopted" mother is interestingly told.

Six copies by mail, postage paid 10 cents. Also circulars concerning our other publications. Order at once. Send U. S. coin, no stamps.

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# RESOLUTIONS OF RESPECT

Whereas, God in His wisdom has seen fit to call from among us our co-worker, Mrs. May Pittman, and Whereas, her going has made a vacancy that no one can fill;

Therefore, be it resolved:

First: That we, the members of the Crystal Springs W. M. S. do hereby give expression to our sense of loss in the passing of this faithful member.

Second: That we emulate her lovely Christian character and cherish her memory.

Third: That our sympathy be extended to her family.

—Crystal Springs W. M. S.  
Tylertown, Miss.

## COFFEEVILLE V. B. S.

On the night of June 25th the Coffeeville Daily Vacation Bible School met for the final exercises of a session of two weeks' work and play for the glory of our Lord.

A faculty of ten well trained men and women never worked more gloriously. A group of eighty-five boys and girls never worked more earnestly. Parents and friends never were more willing to serve and help. God was present in a powerful way to bless the school more richly than tongue can describe.

From the enrollment of ninety-five, over forty teachers and pupils made a perfect record in attendance. The offering totals amounted to \$22.63 in cash and donations, which cared for every expense of the school. This figure does not include the missionary offering of \$2.24 which was sent to be used in missionary vacation Bible schools.

During the meeting now in session boys and girls enrolled in the school have come confessing Christ as their Savior and pledging their lives to His service. How far-reaching the influence of our school will be can be estimated only as time brings to us an answer, but it is our conviction as we have come to the end of this work that to each of us Christ has been made more real and precious. Does that not repay all effort and sacrifice that may have been made that this school may be made possible?

"O give thanks unto the Lord for He is good!"

Elizabeth Williams

# NEURITIS

RELIEVE PAIN IN FEW MINUTES  
To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in a few minutes, get the Doctor's formula NURITO. Dependable—no opiates, no narcotics. Does the work quickly—must relieve worst pain, to your satisfaction in a few minutes or money back at Druggists. Don't suffer. Use NURITO on this guarantee today.

# HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE



## LET'S GO

By A. L. Goodrich, Circulation Mgr.

### Waynesboro

As ever, we found Slick Greene as busy as a bee (the working kind).

Every Mississippi Baptist should see the new Waynesboro Baptist Church. Tithes and offerings and grace, grit and greenback have resulted in a debt free church building that would do honor to any church.

A \$2,000 heating plant is to be installed soon.

Pastor Greene expects soon to present the EVERY FAMILY plan to his people.

Wayne County subscribers are listed as follows: Buckatunna 4; Clara, 2; Waynesboro, 20 and 6 R. F. D.; Winchester, 1.

### Enterprise

Pastor Stennis was away in a meeting but Pastor Hendricks wasn't. He liked the EVERY FAMILY plan and expects to present it to his churches soon. He was too modest to tell us much about his work but from another source we heard good things about him as pastor and preacher.

Clarke County's subscribers are listed as follows: Crandall R. F. D., 4; DeSoto, 8; Enterprise, 3; Stonewall, 1; West Enterprise, 5; Quitman, 56 and 23 R. F. D. 1; Shubuta, 20; Pachuta, 12; Barnette, 2.

### Shubuta

Pastor N. A. Edmonds had just closed a meeting with Dr. J. H. Hooks as preacher.

The B. T. U. and Sunday school are holding their own in spite of summer vacations.

Nearly one-half the Shubuta Baptists take the Record and Pastor Edmonds hopes to make it more than one-half next time.

### Sandifer Again

Soon after Rev. E. A. Sandifer became pastor at Pinola he had his church to adopt the EVERY FAMILY plan.

Last week he sent the following letter:

"Below is a list of the resident families (72) of Mt. Zion church. I am enclosing check to pay for their subscriptions to the Record on the monthly plan.

Am starting a meeting at White Sand next Sunday and will send a list of subscribers from there at the close of the meeting.

In His service,

E. A. Sandifer."

It can be done if . . . But not by just wishing.

### It Dried Our Tear

Dear friend:

This represents the tear that I feel like shedding as I enclose this \$1.50 that I have labored so hard to earn, but I feel the Spirit of the Good Samaritan this morning. Also on this memorial day that we are celebrating, my patriotism rises and I feel that this is the opportunity to do my Boy Scout deed for the day. Rather than have you grieve,

I am sitting down right now and renewing my subscription for the Baptist Record for 8 months.

Well, laying all jokes aside and getting down to business, I have been planning to renew my subscription for several days, but have been on the road so much that I have just neglected to do it. I am preaching to ten (10) CCC camps here in central Louisiana and it is keeping me very busy. I have to make them twice each month so you can see by manipulating a little arithmetic that I am preaching at least 20 times each month. I also fill civilian pulpits at every opportunity I have to do so.

I look forward to the coming of my Record every week. Since I am out of connection with the Baptist work in Mississippi, I am happy to keep up my connections through the Record. I shall be looking forward to its arrival next Friday.

Sincerely yours,  
Alvie L. McKnight,  
1st Lt., Ch-Res.

### OUR MISSIONARY



C. C. CARRAWAY

Rev. C. C. Carraway is our missionary in the Delta, jointly supported by the Deer Creek Association and the State Convention Board. The writer recently asked for his picture so that Mississippi Baptists might know how "Our missionary" looks.

Being somewhat acquainted with his work, we can assure the Baptists of Mississippi that he is on the job.

One of his churches, Silver City, sends the Record to every family. His other churches will probably do likewise soon.

### Another Record Lover

"Please get my name back on your mailing list. I read the Record before I do my county paper.

Mrs. John S. Barlow,  
Pontotoc, Miss."

### They Can't

"Keep the Record coming. How could a Baptist do his or her best work without the Record.

Edward C. Cooper."

(They just think so.)

### WHAT THE BAPTIST VISITORS SAID

Librarian J. E. Gwatkin, B. B. I.  
New Orleans, La.

During the meeting of the Southern Baptist Convention in New Orleans last May, between six and seven hundred visitors inspected the Library of the Baptist Bible Institute. They all seemed greatly interested in what they saw and some were enthusiastic over the number of volumes and the general arrangement of the building.

Some of them said the Library was far Beyond their expectations in many respects. But there was one thing with which many of the most discriminating among them were not satisfied. They deplored the fact that such a valuable collection of books should be housed in a building not entirely fireproof. "O this building ought by all means to be fireproof" was the expression of many who went through it. "What can be done to make this building fireproof?" was asked by some.

To meet this pressing need is one of the ideals before all of us here. These books are too valuable; many of them are too rare; some of them impossible of being replaced, to be subject to the risk of fire. Every possible precaution is being taken by the library force. The heating is by gas, which is never left burning without an attendant in the building. Matches are kept in a metal container. Smoking is not allowed in the building, nor anywhere else on Institute property. Yet the possibility of fire haunts us continually.

Surely somewhere there must be some person, or some company of Baptists, who realize the value of this splendid collection and the hazard to which it is subjected, who will consecrate sufficient money for the building we need.

There is another need which is urgent, but which we are slowly supplying. That is for more of the latest and best, the most up-to-date books treating of the subjects taught in the school, with a better supply of reference works. The Librarian is frequently embarrassed because he can not supply pupils volumes to which the professors have referred them in the classroom. Last session we were able to put in over three hundred volumes of various kinds, but few of them were of most recent publications. The trustees grant the Librarian all they can afford from the general fund for this purpose. But the need is greater than they have means to supply.

Efficient workmen must have

tools. Books are the Christian workers tools. The very best are needed by those who must fit themselves for effective service in the kingdom today. For several years, during the depression, the income from the Cooperative Program has been so small that few books could be bought—almost none until last session.

We have received a number of much appreciated gifts from the libraries of deceased ministers and others. Many of these were valuable books and have been of much benefit to students, but most of them are old, with very few of the latest works. Next to the building, this is our greatest present need. The library committee have in mind some other needs they hope to supply as soon as possible, such as a map and chart room, with special reference to mission countries, the completion of files of associational minutes, denominational papers and other historical material. Last session almost a thousand copies of minutes were secured, with the promise of hundreds of clerks to send them in regularly in future. Many of the books need repairing, some rebinding, pamphlets need caring for, and numerous other matters need attention. All these our efficient force of student helpers will take care of to the best of their ability in future.

We are much heartened at the splendid response President Hamilton has had to his appeals for interest money, which must be secured through special gifts, since the income from the Cooperative Program is insufficient to meet this need. The most encouraging manner in which the principal of the bonded debt has been reduced through the Hundred Thousand Club receipts has saved the situation from becoming appalling. Surely no movement among Baptists in recent years has done more to preserve the morale of secretaries, presidents, teachers and all other workers. God be praised for this worthy movement!

Several of our Convention visitors volunteered to tell us that there were people in their churches able to help in this good work, with the promise to try to enlist them. We hope they may succeed.

We extend a pressing invitation to Baptists, with any other interested friends, who visit New Orleans in future to come out to the Institute and see the great plant we have there, and don't forget to come over to 2828 Camp Street and see the Library.

SUBSCRIBE FOR THE BAPTIST RECORD.

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JOHN JETER HURT, President

OLD SERIES  
VOLUME LIX.

A BRIEF HISTO

BA

By

Nearly seven members of the living in the town weak in numbers works. God in I with some of the church, recorded love, good will, I had a vision of the ship of Jesus Christ. They had no ship. They well of things hoped seen." The prayer of loyal followers. A ray of hope fires of their zeal anew.

Rev. E. W. D. faith, moved into. He built a home Gray home. It was named for the hero, so loved by

Rev. Dupuy into the Water small unpainted lot, afterwards "The little church top of the street Rev. E. W. Dup died March 17, 1 mentally and s knowledge, a m of comfort and The earliest pa E. W. Dupuy, R. G. Hewlette, H. W. Rockett. this little church lettes, Jarmons, Blackwells. Amc